TEXT BOOKS OF RELIGION

THE MASS

Josephine O'Kane

Junior Class

C. H. S.

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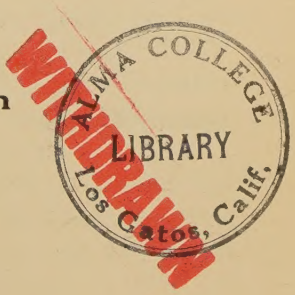
THE MASS

By

PETER C. YORKE, S. T. D.

Second Edition



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Preface

This manual is reduced from the Roman Liturgy, which was written in 1897, but has been out of print since the fire of 1906.

I have tried to make a text book for the pupils in our High Schools that would give them such information about our great central act of worship as may be reasonably expected from the educated laity.

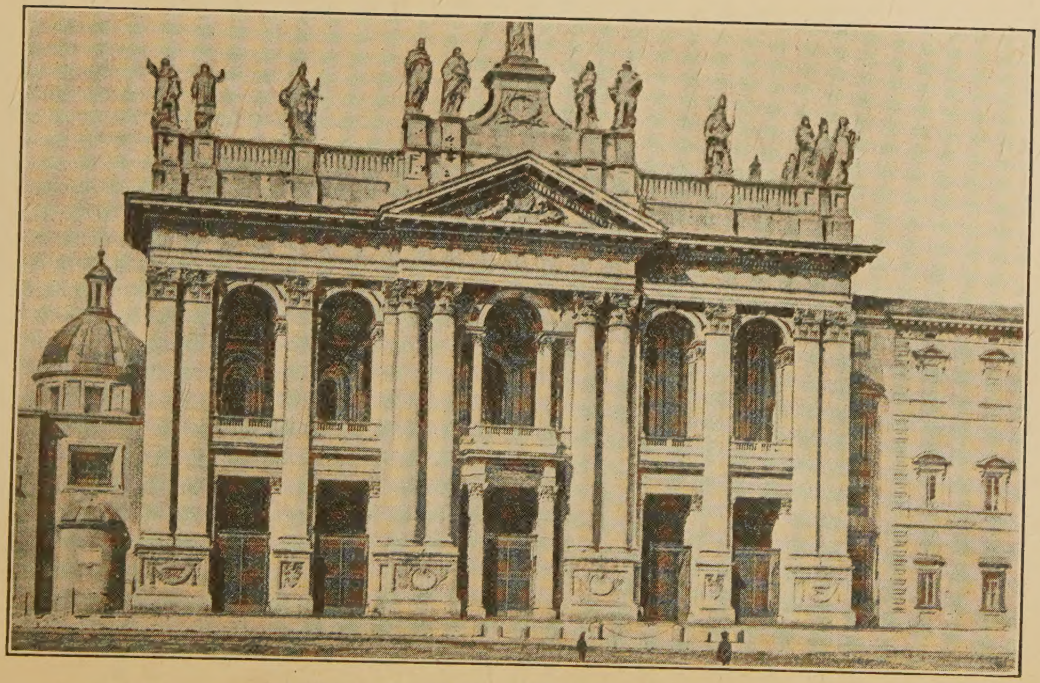
A text book is not a cyclopaedia, for ready reference, nor yet a work of scientific research. My chief difficulty, therefore, has been to keep the amount of matter within the limits of the pupils' time and capacity, and to offer sufficient material for the study of causes, which study should now begin to take its predominant place in the scheme of education.

The lessons average a week's work, though here the teacher must be guided by needs and capacities.

The subject lends itself to what is called co-relation, but in this connection we must guard against the danger of not seeing the forest because of the trees.

I have not dealt directly with the arts the Church has developed in her service. Music, architecture, painting and the like deserve formal treatment for themselves and at other stages in the students' course.

St. Peter's, San Francisco, May 1, 1921.



LATERAN BASILICA. CATHEDRAL OF ROME.

LESSON I.

RELIGION.

2. Religion.—In the beginning of the Catechism we are asked a very practical question: "What must we do to save our souls?" The answer is: "To save our souls we must worship God by faith, hope, and charity; that is, we must believe in Him, hope in Him, and love Him with all our hearts." In the chapter on the First Commandment we find two other answers which enlarge and define the meaning of that introductory statement As you know, Our Lord summed up the whole law in what is called the great Commandment of charity. Now, the Catechism asks us: "How does the First Commandment help us to keep the great Commandment of the love of God?" We reply: "The First Commandment helps us to keep the great Commandment of the love of God because it commands us to adore God alone." Naturally, we inquire: "How do we adore God?" and we are told, "We adore God by faith, hope, and charity, by prayer and sacrifice." From this answer we conclude that, besides the great theological virtues of faith, hope, and charity, there is another virtue which manifests itself chiefly in prayer and sacrifice. The name of this virtue is "Religion," and it is defined as "a supernatural virtue which inclines the human will to give God the worship due Him on account of His infinite worth and excellence."

2. Worship.—The word "Worship" is formed from "worth," as "friendship" is formed from "friend." Worth means value or superiority, and worship is the natural tribute we pay to such qualities. When, as in the case of God, that superiority is infinite, then worship

is the highest form of human respect, and is due to the Supreme Being alone. It is commonly known as "Divine Worship." But worship may also be paid to beings of limited degrees of worth or excellence. We may worship the Blessed Virgin, the angels, the saints. We may speak of worship in a purely civil sense. The President of the United States is called "Your Excellency." We address a judge as "Your Honor." In some countries they call a magistrate "Your Worship." There are certain societies amongst us that refer to their officers as "Most Worshipful."

3. **Adoration.**—Another word for worship is "Adoration." It comes to us from the Latin, and, though used also for the love and respect we pay to human beings, or even inanimate objects, it is chiefly applied to that supreme reverence and homage which is due to God alone. "The Lord thy God shalt thou adore, and Him only shalt thou serve." In Catholic usage, however, we often speak of that form of religious worship we pay the saints and sacred objects as adoration. For instance, the veneration of the Cross on Good Friday is called in the Mass Book the "Adoration of the Cross." It may be well to note here that Church writers, in order to guard against all ambiguity, give the name of "Latria" (lā-trī′a) to that supreme worship which is due to God alone and cannot be given to creatures without incurring the guilt of idolatry. To the secondary veneration we pay the angels and saints they give the term "Dulia" (dû-lī′-a). The special kind of dulia which is due the Blessed Virgin as the most exalted of creatures is called "Hyperdulia" (hī-per-dû-lī′-a).

4. **The Elements of Worship.**—When God gave the Commandments to Moses on Mount Sinai, they were written on two tables of stone. The Commandments on

the first table were the first three; the rest were on the second table. The reason of the division is that the Commandments of the first table deal with the worship of God; the Commandments of the second table deal with our duties to ourselves and to our neighbor. In the preface to the Commandments, God recalls the revelation of Himself He had made to the Patriarchs of old and to Moses at the burning bush. He renews that revelation now to the Jewish people at the moment their national existence begins: "I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage; thou shalt not have strange gods before Me." If we had been at the foot of the mountain when Moses went up to speak with God, and the lightning flashed through the cloud, and the thunder shook the earth, and the trumpet sounded exceeding loud, no doubt we should have shared the feelings of the people who, as the old Doway Bible quaintly puts it, were "frighted and stroken with feare." Even when we retire into the silence of our own hearts and contemplate the greatness of God as taught us by our faith, we are filled with awe and veneration and love. The words of praise and thanksgiving spring spontaneously to our lips. Our needs impel us to beg His help, and our sinfulness extorts from us the cry for mercy, and, had we the whole world, we would think it little to offer for the ransom of our souls. All these natural feelings are summed up under the two chief heads of prayer and sacrifice, and are the principal elements of the worship of Almighty God.

5. Devotion.—Religion is the chief of the moral virtues. Faith, hope, and charity derive their dignity from the fact that they have God Himself for their object and their motive. Religion is not a theological virtue, be-

cause it has for its object not God directly, but the worship due to God. But, as the worship due to God is, after faith, hope, and charity, the closest human relation with the Divinity, we call religion the chief of the moral virtues. The other moral virtues lead us to honor God indirectly by performing the duties we owe ourselves and our neighbors, but religion leads us to honor God directly by giving Him that worship which is His sovereign prerogative. Moreover, the driving force of religion is none other than the greatest of all virtues, namely, charity. We often speak of a mother being devoted to her children, or of a man being devoted to his business, or of a student being devoted to his books. We mean thereby that such persons are wrapped up in the objects of their devotion. They concentrate their thoughts and energies on them. They magnify their importance. They have little or no taste for pursuits that engross others, and everything else in the world has to take a second place in their estimation and interest. In a word, they are in love with their work. Now, every Christian will acknowledge that the greatest thing in the world for him is the salvation of his soul, and, as was said before, the salvation of his soul is attained by the worship and service of God. Hence, it is evident that religion should be the all-engrossing object of the Christian's devotion. No man can attain real success in any walk of life without genuine devotion to his work. Whatever is worth doing at all is worth doing well. The exhortation of our Lord is, "Be ye perfect, even as your Heavenly Father is perfect," and without true religious devotion no Christian can expect to reach that high ideal. St. Francis de Sales says: "True devotion presupposes, not a partial, but a thorough love of God. For, inasmuch as divine love adorns the soul, it

is called grace, making us pleasing to the Divine Majesty; inasmuch as it gives us the strength to do good, it is called charity; but when it has arrived at that degree of perfection by which it not only makes us do well but also work diligently, frequently and readily, then it is called devotion. . . . . Charity and devotion differ no more from each other than fire does from flame, for charity is a spiritual fire which, when it bursts into flame, is called devotion." ("Devout Life," I. Chap. 1.)

INTERIOR OF BASILICA OF ST. PAUL, ROME.

LESSON II.

PRAYER.

6. Prayer.—The Catechism tells us that "Prayer is the lifting up of our hearts and minds to God to adore Him, to thank Him for His benefits, to ask His forgiveness, and to beg of Him all the graces we need whether for soul or body." Prayer means that we speak with God even as Moses spoke with Him on Mount Sinai. Of course we do not see God with our bodily eyes or hear Him with our bodily ears, but we try to behold Him with the eyes of our mind and to recognize His voice in the tabernacle of our heart. We turn away our thoughts from the things of the world; we give our fancy wings, and we soar away from the earth even unto the foot of His throne. We answer the invitation of the priest, "Lift up your hearts," with the willing words, "We lift them up to the Lord." But lifting up our hearts is not enough. Thinking of God is not of itself prayer. We must give rein to our affections. Heart and mind must work together. Hence, when we come into His presence and contemplate His greatness, His goodness, His beauty and His power, our souls must go out to Him in sentiments of wonder and admiration.

"My God, how wonderful Thou art,
Thy Majesty how bright,
How beautiful Thy mercy seat
In depths of burning light.
How dread are Thine eternal years,
O everlasting Lord;
By prostrate spirits day and night
Incessantly adored."

To be sure, we can only understand a little, we can

only fancy a small part of His perfections. Our minds can perceive but the fringe of the garment of His glory, and our voices are but faint, thin echoes of the angelic chorus that forever rolls round His throne: "Holy, Holy, Holy Lord, God of Hosts, the heavens and the earth are filled with His glory!" Still, as we have obeyed the invitation, "Sursum corda," we would also lift up our voices as we adore and make our own the words of the "Gloria in Excelsis":

"We praise Thee,
We bless Thee,
We worship Thee,
We glorify Thee,
We give Thee thanks for Thy great glory."

This is the highest form of prayer, and has taken for itself the name of "Adoration," though properly this name covers all the means by which we honor God according to the First Commandment. The first form of prayer, therefore, is the "prayer of adoration," in which we think of God's great perfections and as dutiful children declare His praise:

"Holy God, we praise Thy name;
Lord of all, we bow before Thee;
All on earth Thy scepter claim;
All in heaven above adore Thee;
Infinite Thy vast domain,
Everlasting is Thy reign."

7. Thanksgiving.—When we consider how good God has been to us, when we bring before our minds the many and wonderful gifts He has given us—how He created us; how He keeps us alive; how He redeemed us; how He has forgiven us our sins, surely it is but

right that we should be filled with gratitude and that our hearts should prompt us to words of thanksgiving. Then, moreover, we have hundreds of special favors to be thankful for, things we have asked for and have received, fear cast out, sorrow bravely borne or turned into joy—of all this we speak to God and our words of gratitude we call the "prayer of thanksgiving."

8. **Petition.**—Then, we remember that there are many things we need. We know well that if God does not give them to us we shall never receive them. For these we ask. We are obeying a human instinct reinforced by the words of our Blessed Lord, which are in truth an appeal to our natural feelings and our common sense.

> "Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you; for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or, what man is there of you, who if his son shall ask him for a loaf will give him a stone, or if he shall ask for a fish will give him a serpent? If ye, then, being evil, know how to give good gifts to your children, how much more shall your Father who is in heaven give good things to them that ask Him?" (St. Matthew, Chap. 7.)

When, therefore, we ask God for what we need we use the prayer of "petition." As the prayer of adoration is called simply adoration, so the prayer of petition is known simply as "prayer."

9. **The Model Prayer.**—The elements of prayer, namely, adoration, praise, thanksgiving and petition, are all exemplified in that model prayer our Lord gave His disciples when they said, "Lord, teach us how to pray."

Our Father, who art in heaven,
Hallowed be Thy name;
Thy kingdom come;
Thy will be done
On earth as it is in heaven.
Give us this day
Our daily bread;
And forgive us our trespasses
As we forgive those who trespass against us:
And lead us not into temptation,
But deliver us from evil.
Amen.

This prayer, like the Ten Commandments, consists of two parts, one relating to God, the other to ourselves and our neighbors. In the first part we are taught how to adore, praise and glorify God. With the opening words, "Our Father," we lift up our heart to heaven, and then we proceed to praise God's name, His Church, His holy law and the whole course of His government of things and men. With the second part we present our own needs, and we beg most earnestly that He will sustain us by His providence, deal with us as we deal with our neighbor, and protect us against all our enemies.

10. Meditation.—When we put our prayers into words, especially when we employ a set form of words, as in the "Pater Noster," we are said to use "vocal prayer." When we pray in our minds, without resorting to words, we are said to use "mental prayer." We must not forget that all vocal prayer implies some mental attention. Otherwise, we should merit the rebuke of the Prophet, "This people honoreth Me with their lips, but their heart is far from Me." Willful distractions are fatal to every kind of prayer. In the same way, when we speak of mental prayer we do not absolutely

exclude vocal prayer. One helps the other. The most usual form of mental prayer is known as "meditation." Spiritual writers commend it in the highest terms and declare that it is practically necessary for any Christian who wishes to make progress in the spiritual life. Mental prayer is organized according to various methods, but its essence consists in this, that we place ourselves in the presence of God and there reflect seriously on some truth of our holy religion. From this reflection pious sentiments are stirred up in our souls, and we decide in a practical manner what steps we must take to produce in us the mind that was also in Christ Jesus, so that with fear and trembling we may work out our salvation.

A PAGAN ALTAR.

LESSON III.

SACRIFICE.

11. Object Lessons.—We use words to express the thought that is in our minds. When we pray we use the words to express our sentiments of adoration. It is possible, however, to show what we mean by methods other than words. If a person frowns and turns his back on us we do not need words to tell us that he is displeased with us. When Friday placed Crusoe's foot on his neck, in the story, the castaway knew at once what the poor savage meant. Such actions we call signs or ceremonies. They bring home to us clearly and emphatically what words could express but faintly and weakly. They are especially common in the worship of God, because in speaking with God we naturally feel inclined to express our thoughts as thoroughly as we are able.

12. Sacrifice.—One of the commonest object lessons or ceremonies to express adoration is known as "sacrifice." Nothing makes such an impression on men as death. Even the gay and careless will turn grave and sad at the sight or even the thought of death. The highest power in the State is the power of life and death. No private person may use this power. Only the judges and the supreme executives are empowered by the law to exercise it. This mastery of life and death, of course, belongs to God in the last resort, and it is natural that we who are mortal men should somehow acknowledge it. "It is appointed unto man once to die." Moreover, for our personal sins we have deserved death many times. In order to manifest this truth, men of every race have been accustomed from the earliest

times to use a ceremony or an object lesson called sacrifice. They offered a life to God. An animal was killed and its body burned to show by actions that speak louder than words that God is the master of life and death.

13. **Bloody Sacrifices.**—When animals such as oxen, sheep or goats were offered in sacrifice the killing was effected by the shedding of blood. Such a sacrifice was called a "bloody sacrifice." Sometimes the "victim," or the thing killed, was entirely burned, and the sacrifice was known as a "holocaust." At other times the principal parts were burned and the remainder of the victim furnished a meal to those who offered the sacrifice. The following is a summary of the regulations for a sacrifice among the ancient Hebrews:

> "When any man among you offereth an oblation to the Lord ye shall offer your oblation of the herd and of the flock. If his oblation be a holocaust, that is, a whole burnt offering, he shall offer a male without blemish at the door of the tabernacle, that the Lord may be favorable to him. And he shall lay his hand upon the head of the victim, and it shall be accepted for him to make atonement for him. And he shall kill the calf before the Lord, and the priests shall put fire upon the altar and shall lay wood in order upon the fire. And they shall lay thereupon the head and the fat in order. But the vitals and the legs shall he wash with water, and the priest shall burn the whole upon the altar for a holocaust and a sweet savor to the Lord." (Leviticus 1.)

As we have said, the ceremony of sacrifice in some form or other was universal. It was used by the pagans as well as the Jews. The first book of the "Iliad" thus describes a sacrifice to Apollo, the Far-Darter:

> "Anon, they set in order for the god, the holy heca-

tomb about his well-builded altar; next washed they their hands and took up the barley meal. Then Chryses, the priest, lifted up his hands and prayed aloud for them, and Phoebus Apollo heard him. Now, when they had prayed and sprinkled the barley meal, first they drew back the victims' heads, and slaughtered them, and flayed them, and cut slices from the thighs and wrapped them in fat, making a double fold, and laid raw collops thereon, and the priest burned them on cleft wood, and made libation over them of gleaming wine; and at his side the young men in their hands held five-pronged forks. Now, when the thighs were burned, and they had tasted the vitals, then sliced they all the rest, and pierced it through with spits, and roasted it carefully, and drew it all off again. So, when they had rest from the task and made ready the banquet, they feasted, nor was their heart aught stinted of the fair banquet. But when they had put away from them the desire of meat and drink, the young men crowned the bowls with wine, and gave each man his portion after the drink offering had been poured into cups. So all day long they worshiped the god with music, singing the beautiful paean, the sons of the Achaians making music to the Far-Darter; and his heart was glad to hear."

14. Unbloody Sacrifices.—Besides animals, the fruits of the earth and the things that are made from the fruits of the earth, such as flour, oil and wine, were offered in sacrifice. Of course, plants have life and their products go to sustain life, and their destruction, therefore, can symbolize God's mastery of life and death, but the main idea connected with these sacrifices is gratitude or thanksgiving. God gives us the fruits of the earth, and we offer them to Him as an acknowledgment of His bounty. Thus, the Jews lifted up the first sheaf of the harvest to God "who is the Lord of the harvest." They offered the first fruits as a sacrifice of thanksgiving.

Such sacrifices are called "unbloody sacrifices," "clean oblations," "eucharistic offerings." Eucharist is a Greek word which means giving thanks.

15. Elements of Sacrifice.—For every sacrifice three things are necessary—a "priest," a "victim" and an "altar." The priest performs the rite. The victim is the object offered to God. The altar is the place on which the victim is offered. Formerly, altars were mounds, heaps of rocks or structures of hewn stones, but they were also made of wood and metal, and varied in shape from square to round. The following is the description of the altar used by the Israelites in the wilderness:

> "He made also the altar of holocausts of setim-wood, five cubits square and three in height, the horns whereof went out from the corners, and he overlaid it with plates of brass. And for the uses thereof he prepared divers vessels of brass, cauldrons, tongs, flesh-hooks, pot-hooks and fire-pans. And he made the altar grate of brass in the manner of a net, and under it in the midst of the altar a hearth. And he cast four rings for the four ends at the top of the net, and put in bars to carry it. These bars he made of setim-wood, and covered them with plates of brass, and drew them through the rings that stood out on the sides of the altar. And the altar itself was not solid, but hollow, made of boards and empty within." (Exodus, Chap. 38.)

BALDACHINO OVER CONFESSION OF ST. PETER, ROME

LESSON IV.

PUBLIC WORSHIP.

16. The Meaning of Public and Private.—We often hear it said that such and such a person is a "public" man. For instance, the mayor of the city, the members of congress, the president of the United States, are public men. They hold public offices, which give their acts a public character. Thus, the appointments made by the mayor, the votes cast in congress, the messages of the president, are all called public acts or public documents. They are done for and in the name of the people, and are, therefore, of interest to the "people," for "public" originally meant what concerned the people. At the same time, public officials may perform other actions in their own name which do not concern the people. Such actions are called "private," because the Latin word "privatus" meant "apart from the state," or "peculiar to an individual." Thus, what the president eats for dinner, or what kind of music the mayor may like, concerns only the men themselves, and are not public but private affairs. Hence, we see a man may have two characters, a public character and a private character. In his private character he stands only for himself; but as a public character he represents the people of the town or state or nation, as the case may be.

17. Public and Private Worship.—Now, the Church is a society, just as the state is a society. As the state has officials who stand for it and perform actions in its name, so in religion there are officers who stand for the people and perform acts in the people's name. When our Lord Jesus Christ founded His Church He appointed public officials in it, and to them He gave authority to

speak in His name and in the name of His society. These officials are called bishops and priests. As in the case of the state officials, bishops and priests have a private character, and may perform acts which are private acts, but in their public character, that is, as bishops and priests, as officers of the Church, their actions are no longer private but public. Now, the worship which any private man, or any bishop or priest, in his private character pays to God, is "private worship," but the worship which is offered in the name of the society called the Church by its properly constituted officers is "public worship."

18. Public and Private Sacrifice.—As we have seen, the two great elements of worship are prayer and sacrifice. Formerly, every one offered sacrifice by his own hands and in his own name. Thus we read how Cain and Abel offered private sacrifice. In time, however, this privilege was restricted, and by the Old Law private sacrifice was abolished among the Jews. Henceforward it was to be a public act, which should be performed only by public officers called priests. Our Lord Jesus Christ finally abolished all sacrifices except that which was offered by Himself. In the Catholic Church, therefore, there is only one public sacrifice, in which our Lord represents the whole human race, and offers Himself in their behalf. In the Sacrifice of the Cross there is but one Priest and One Victim, the incarnate Son of God.

19. Bishops and Priests.—The sacrifice of our Lord is continued in the Church by the ministry of men. The very same sacrifice offered once is set forth in commemoration of Him. This is done by His command, through His power, and in His name by His priests. These priests are not like the priests of the Old Law, each for

himself, but they are priests because they share in the everlasting priesthood of Jesus Christ. They do not offer a sacrifice distinct from His; they renew in a real but mystical manner His one sacrifice. Hence, at the Consecration in the Mass they do not say, "This is the body of Christ," but "This is My body"; nor "This is the blood of Christ," but "This is My blood." They are then Christ's representatives, and they have no power except inasmuch as they share in the priesthood of Jesus Christ. Now, in the Catholic Church we find there are two classes of men who have this power of offering Christ's sacrifice. They are called bishops and priests. Bishop comes from a Greek word meaning "overseer," and priest comes from a Greek word meaning "elder." The priest ministers to the congregation; the bishop is the overseer of both. There is, however, a greater and an essential difference between them. Our Lord shared His priesthood with His Apostles, but the Apostles gave the office to some so that they could offer the sacrifice, and to others so that not only could they offer the sacrifice, but could communicate the same power to other men. Now, a priest has the power of offering sacrifice, but he cannot give that power to any one else. A bishop, however, has the very same power as the priest to offer sacrifice, and in that respect he has no more power than the priest, but he enjoys the faculty, in addition, of giving his power to others. In short, a priest can offer sacrifice only, but a bishop can offer sacrifice, and, in addition, make other priests and bishops.

20. Public and Private Prayer.—Unlike sacrifice, public and private prayer exist side by side in the Church. Each one still continues to pray in his personal capacity. In his private devotions no one comes between him and God. It is well, however, to notice here that

even when a number of people are gathered together in prayer this fact does not make the prayer public, although such prayer be recited aloud and in a public place. It is only when the prayer is offered by the proper official in the name of the Church that it becomes public prayer. Even though the people be not present, such a prayer is still public, just as the president's signature to an act of Congress is a public act, although affixed in the privacy of his closet.

21. Only One Public Prayer.—As in the United States, the legal officials of the government are the only persons who can perform public actions in the name of the people, so the proper officials of the Church are the only persons who can offer public prayer. It would be a crime against the government of this country to attempt to perform the public acts of public officials if one does not hold the proper office. In the same way it is an act of rebellion against the Church for any one not being a lawfully constituted official to attempt to order or hold public prayer. And as those people who would uphold the enemies of the United States are guilty of treason, so it is treason to the Church for any of her children to give aid and comfort to intruders into Church offices. For this reason Catholics are forbidden to attend and take part in public prayers celebrated without the authority of the Church. Hence we must not go to non-Catholic services to take part or to pretend to take part in them. Those services may be very beautiful and good in themselves, and very profitable for non-Catholics, but we must not share in them. English laws or French laws may be very good in themselves, and very serviceable to Englishmen or Frenchmen, but should an American proclaim the authority of English law or of French law in the United States he

would be called a rebel, and rightly so. In like manner the Catholic who acknowledges the authority of non-Catholic denominations by joining in their public services is guilty of treason to his Church.

INTERIOR OF BASILICA OF ST. MARY MAJOR, ROME.

LESSON V.

LITURGIES.

22. Ceremonies.—As we have already said, it seems to be natural for men to connect certain thoughts or words with certain actions. Thus, when we greet a friend we shake hands with him. Again, actions seem to add force and impressiveness to what we say. In public speaking an orator who is a master of gesture speaks with his hands as well as with his tongue. Natives of certain countries use so many gestures in ordinary conversation that they may be said to speak two languages. Again, in private life, as well as in public assemblies, a certain order is always necessary for the decent carrying on of affairs. Now, all these actions are called ceremonies. When, therefore, in religion we pray or offer sacrifice, it is but natural that we should make use of ceremonies. Thus, we kneel, stand, join our hands, strike our breast, make the Sign of the Cross, and perform our actions in a fixed sequence and order, and all these things we call religious ceremonies.

23. Liturgy.—In ancient Athens there was a curious custom that the wealthier citizens should take upon themselves the more burthensome public offices and discharge them at their own expense. A public service of this kind was called a "Liturgy," which is merely the Greek for a "public work." In course of time the word liturgy was applied to the public services of religion, such as prayer and sacrifice. Liturgy, then, means for us the regular order of public worship. That is to say, this usage obtains among the communities that employ what is called the Roman rite. In the old Oriental countries, or those lands that are now

popularly known as the "Near East," where languages other than Latin are employed in the public worship the word liturgy is restricted to the Sacrifice or the Mass. Rite and Use are used much in the same sense as liturgy. Thus we speak of the Latin Rite or the Roman Use.

24.—Various Liturgies.—The nature of the prayer and sacrifice is always the same, but of course the words employed and the ceremonies used may be very different. Even when the words mean the same thing the language may change, and where the ceremonies are identical the order in which they occur may be altered. Hence it follows that we may have different liturgies, and these, too, in the Catholic Church. We must not imagine that it is wrong to have different liturgies. As long as the Church approves of them they are really public worship, just as in one city we have a government of one kind and in another city a government of another kind. All these governments are really public governments as long as they are constituted according to the law.

25. Order and Jurisdiction.—The Catechism tells us that "Holy Order is a Sacrament by which bishops, priests and other ministers of the Church are ordained and receive the power and grace to perform their sacred duties." The power of performing these duties is called the power of Orders. There is another power called the power of jurisdiction. Jurisdiction means the authority to rule others. In our government we have this authority broken up into the legislative, judicial and executive departments. In other countries the three functions are united in one man or in one body of men. Our Lord organized the Church on the Apostles, with St. Peter at their head. Today the Church is governed by the Pope,

St. Peter's successor, and by the Bishops, the successors of the other Apostles. To the priests the individual Bishops commit jurisdiction over part of their flocks. Usually, therefore, in countries like our own, we find the power of orders and the power of jurisdiction going together, and we are apt to confound them. A little reflection will show us that they are two different things. If a layman were elected Pope, he would rule the Church from the moment of his election, but he could not say Mass until he had been ordained. A woman cannot receive Holy Orders, but she can exercise jurisdiction over others, as, for instance, in the case of religious Orders. The superior of the Jesuits is a priest, but a Bishop joining the Jesuits would have to obey his superiors like the humblest lay brother.

26. Patriarchates.—The form of Church government to which we are accustomed in this country is very simple: we have priests, bishops, archbishops and the Pope. In practice, indeed, we might say we are governed by the bishops and the Pope. In olden times, however, when communication was not as easy as it is now, the system of Church organization was more complex. The bishops were grouped in provinces around a metropolitan or archbishop. The provinces were assembled about a primate. The primates were subject to a patriarch, and over all was the Pope.

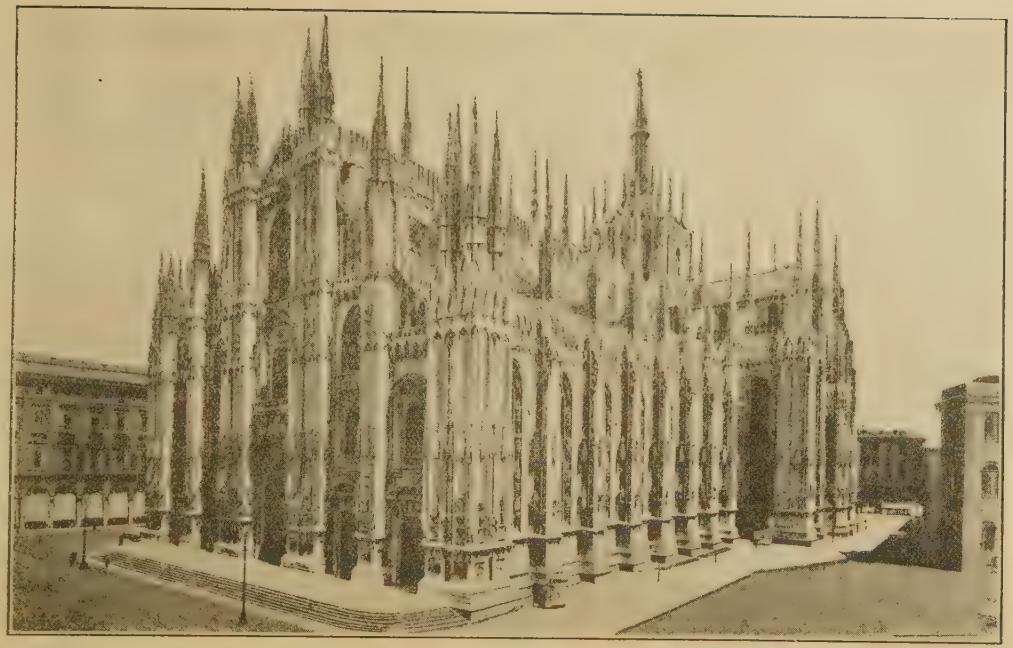
27. The Sees of Peter.—As St. Peter was the head of the Church, we should expect that the cities most closely connected with him should receive special consideration. See means the same as seat, and a seat or throne is not only a symbol of teaching, but also of authority. The first See of St. Peter was at Antioch, and the second at Rome. Hence, we find Antioch designated as a Patriarchate, and while the Patriarchal dignity of Rome

was, so to speak, obscured by its dignity as the seat of government of the Universal Church, we find that one of the chief titles of the Pope is Patriarch of the West. The Evangelist St. Mark, who was St. Peter's disciple, is the founder of the See of Alexandria, and thus we have the three original Patriarchates, Rome, Antioch and Alexandria.

28. The East and the West.—In studying history it is very important to keep in mind the distinction between the East and the West. The distinction is as acute today as it was two thousand years ago, but with our larger horizon we now speak of the Near East and of the Far East. When the Church was young the East was the old Empire of Alexander, that is, roughly everything east of the Adriatic, where, in addition to the local dialects, Greek was the language of commerce and culture. The West was the Latin-speaking world, comprising Europe from the Adriatic to the Atlantic. The northern shore of Africa was divided between the Greek and the Latin. Egypt, with its immemorial culture, was ruled by a Greek dynasty; the ancient territories of Carthage were reckoned in the West. The three Patriarchates, therefore, corresponded to the main divisions of the old Roman Empire. The West formed the Patriarchate of Rome, the East the Patriarchate of Antioch, while Egypt and the territories to the South were ruled from Alexandria. After the peace of the Church the new city of Constantinople gradually absorbed all the privileges of Antioch, while Jerusalem received the title in consideration of the part it played in the history of revelation. Still later in Church history other cities received the title of Patriarchate, but as far as the liturgy is concerned everything hangs on the three original Patriarchates, Rome, Antioch, Alexandria.

29. Classes of Liturgies.—This statement is especially true when we undertake to classify the liturgies that have come down to us. They all group themselves about the Patriarchates. The Latin family looks to Rome; the Greek family to Antioch, and the Egyptian family to Alexandria. The Antioch family divides itself into two main branches. Constantinople usurped Antioch's privileges, and the liturgy of Constantinople spread therefrom into the Balkans and Russia; from Antioch herself her rite crossed the Euphrates and was carried to India and China. The liturgy of Alexandria penetrated as far south as Abyssinia, where it is in use today. The Roman rite has followed Latin culture all over the world. The Latin liturgy as we use it is uniform everywhere, with the exception of Milan, in Italy, and Toledo, in Spain, where slightly different forms are still kept up. The Milan use is known as the Ambrosian rite, and the Toledo use is called the Mozarabic rite.

IRISH ROUND TOWER AND CELL.



DUOMO OF MILAN.

LESSON VI.

DEVELOPMENT OF LITURGIES.

30. Liturgy Is a Growth.—We must not suppose that the Roman Liturgy as we have it now was struck off at one time. The Roman Liturgy, like all liturgies, is a growth. We can trace with more or less clearness the process of its formation from century to century. The main features, of course, reach back unchanged to the earliest times, but even in our own days it is growing and developing through the addition of new observances and the modification of old rules.

31. How Liturgies Grow.—The essential portions of all the liturgies were instituted by our Lord Himself. It is from Him, for instance, we have directly the words of Consecration and the method of Baptism. Moreover, the many features which are common to all the liturgies, if they do not come directly from our Saviour, must descend at least from the Apostles. Otherwise, it would be impossible to explain how these particular features were adopted by so many different peoples, especially as in other features they show so great a diversity. These other features form a large part of the liturgies, and came into use at various times according to the needs and tastes of the various peoples.

32. Liturgies Formerly Not Written.—One fact which contributed not a little to the diversity of rites was that originally liturgies were not committed to writing. During the first three hundred years of her existence the Church was bitterly persecuted by the heathen. Hence she was compelled to take on the character of a secret society. Acting on the advice of our Lord not to cast pearls before swine, Christians were forbidden to reveal

to pagans the more sacred and mysterious doctrines of their religion. This law is called the Discipline of the Secret (Disciplina Arcani). Not only did the law hold in speaking, but also in writing. Hence the Liturgy, which contains and makes clear all those high doctrines, was not put in writing, lest it should fall into the hands of the unbelievers, and a special cause for this rule was that the persecutors raided the meetings of the Christians in search of their sacred books. Of course, one cannot say that in all these three hundred years the law was observed with equal strictness everywhere, and by all; but we can say that, as a general rule, those whose business it was to conduct public worship had to trust to their memory for those portions of the divine service that were not taken from the Bible.

33. Changes in Words and Order.—From this fact one of the earliest results was that the words which were originally the same were changed. It is found that when writing is copied by hand the copy is never exactly the same as the original. The most diligent watchfulness can hardly guard against some alterations. As copy is made from copy, the alterations increase in number, so that after several transcriptions there are found some really substantial changes. Now, if this is possible in writing, where the words are under our eyes, how easy is it for the same thing to occur where we rely entirely on memory. Some words are dropped, equivalent words are substituted, explanatory words are added, so that after a few generations different people have different versions of what was originally the same. Moreover, the order in which passages occur or ceremonies are observed is disturbed. There are transpositions, so that what was done at the beginning of the services appears at the middle or the end. There are omissions,

so that what appears in one function disappears from another. For example, the Kiss of Peace was originally given at the beginning of the Mass; in the Roman Liturgy it appears before the Communion; in dead Masses it disappears altogether.

34. Emphasis of Ceremonies.—Another cause of change in the Liturgy is what we may call "Emphasis of Ceremonies." It is the custom of the Church to teach by means of object lessons. She not only puts her doctrine into words, but as far as possible she puts it into actions. Thus, for example, when in early days she had to teach that the Man who died on the Cross was our God and our Redeemer, she not only preached Christ crucified, but she took the Cross itself and made it an object lesson of that truth. The Christians were taught to reverence the Cross, to sign it upon themselves, to wear it on their clothes, to mark it on their houses, and, in fact, to remind themselves by its continual use that in the Cross of Christ was their salvation.

35. Emphasis of Teaching.—Now, it is a characteristic of the Church that she emphasizes her doctrines chiefly when they are attacked. As long as the truth of her teaching is not called in question, she goes on quietly with her work of instruction and saving souls. But, let one of her doctrines be denied, she springs immediately to its defense. Those who thus deny some of the teachings of the Church are called heretics, and it is against heresy she has been battling since the beginning. As we have seen above, she teaches not only by word, but also by object lessons, and many of her prayers and ceremonies are simply protests against false doctrine and lessons of the true faith.

36. Examples of Emphasis.—Thus, for instance, the first great heresy denied that Jesus Christ was God, co-

equal and coeternal with the Father. Arius was its founder, and the heresy is known as Arianism, and its followers are called Arians. In the year 325 the Council of Nice drew up a Creed or form of belief against the Arians. In 381 an addition was made to this Creed against those who denied the divinity of the Holy Ghost. It is commonly known as the Nicene Creed, and is a profession of faith in the Holy Trinity, or one God in three Divine Persons, really distinct and equal in all things, the Father, the Son and the Holy Ghost. As a prophylactic against heresy, this Creed was inserted in the Liturgy in some countries, and its use gradually spread through all the world, in order to remind the people on the Sundays and the great festivals of the true faith once delivered to the saints. The "Glory be to the Father," said at the end of the Psalms, owed its origin to the same attempt to counteract Arianism. In the eleventh century, Berengarius denied the doctrine of Transubstantiation. Not content with condemning his heresy, the Church introduced first the elevation of the Host and then the elevation of the Host and Chalice immediately after the Consecration, as a solemn protest against his error. This object lesson or ceremony is well calculated to teach us that the same Jesus Christ who was lifted up on the Cross is also lifted up on our altars, and that He who is adored in heaven is also really and truly present to be adored on earth under the appearances of bread and wine. Four centuries later the early Protestants who denied the Real Presence made their attacks first on the Elevation and then on the Mass itself. Lingard tells us that when Elizabeth of England, who pretended to be a Catholic, until she succeeded to the throne, wishing to give a hint of her real sentiments, ordered the Bishop of Car-

lisle, who was preparing to say Mass in the royal chapel on Christmas day, "not to elevate the Host in the royal presence. He replied that his life was the queen's, but that his conscience was his own, on which Elizabeth, rising immediately after the gospel, retired with her attendants."

37. Taste for Ceremonies.—Another cause of difference in liturgies is a taste for ceremonies. Some people like ceremonies in abundance. This is especially true of the Eastern nations, and consequently we find that the Eastern liturgies are very long and complicated. Indeed, it must be said that the Irish influence on the Western Liturgy was almost oriental. The spirit of Rome, however, remained naturally in the ascendant, and the spirit of Rome was always simple and sparing of words and ceremonies, though, of course, recognizing their full value in public worship. In the Roman Liturgy, as a matter of fact, we have two classes of services, the types of which are the Low Mass and the High Mass. In the Low Mass everything in the way of ceremonies is reduced to a minimum, while in the High Mass much of the ancient pomp and circumstance is retained.

COLOGNE CATHEDRAL.

LESSON VII.

THE LITURGICAL LANGUAGE.

38. Languages.—The language which a people naturally uses is called its "vernacular," or "mother tongue." Thus French is the vernacular of the French people, and German the vernacular of the German. A "living language" is one in common use by ordinary persons. A "dead language" is one that has ceased to be spoken among the people, though preserved in books and still studied. An "acquired language" is a dead or a living speech that is acquired by study. To the vast majority of the people of the United States, English is their vernacular or mother tongue; to immigrants from non-English-speaking countries English is an acquired language. When we speak of the learned languages we usually mean Latin, Greek and Hebrew.

39. The Ancient Vernaculars.—The dead languages, of course, were originally living. At the beginning of the Christian era, Latin and Greek were in vigorous life all over the Roman Empire. Latin prevailed in the West; Greek in the East. In the greater part of these territories both Latin and Greek were acquired languages. The old vernaculars still lived on, but Latin and Greek were used in governmental business, in commerce, in literature, in religion. In the West the old vernaculars, chiefly of the Celtic and Germanic stocks, were forced into the remoter regions or died out altogether when Rome conquered their homelands. When we say a language dies we do not mean that it leaves no trace behind it. Usually, in dying it also kills the acquired language and produces a new tongue. Thus, when Latin died in Europe, new languages took

its place, such as Italian, Spanish, French; and these differ from one another mainly by the effect the old vernaculars had on the speech of the conqueror. In the East, however, Latin failed to make much headway against the Greek; on the contrary, the Greek culture conquered the Latin, and in Rome, at any rate, Greek was as familiar as the ancient vernacular. In the East, Greek itself was confronted by two far more ancient civilizations. In Asia, it had to face the Semitic dialects of the great Assyrian and Babylonian Empire, and in Egypt the immemorial tongue of the Pharaos. Hence we may say, in general, that when the Church began her work, Latin and Greek were the common tongues of the West, Greek and Syriac the common tongues of Western Asia, and Greek and Egyptian the common tongues of Eastern Africa.

40. The Vernacular in the Liturgy.—In the time of our Lord the ancient Hebrew had become a dead language, and, though it was used in the Temple and the synagogue, Syriac and Greek were the languages of ordinary intercourse. When the Apostles began to preach to the people they did not take over the Hebrew language, with the exception of a few words, but they used the various vernaculars. In the same way, the common tongue was used in the Liturgy. Now, as we said, there were three great centers whence the liturgies spread, namely, Antioch, Alexandria and Rome, and we find that the chief languages used in public prayer and sacrifice, are for the first Greek and Syriac, as Antioch, while a Greek city, was the seagate of all Syria, both Eastern and Western. Alexandria bore the same relation to Egypt, and we find the Liturgy of St. Mark in Greek and Coptic, that is, the language of the hieroglyphics written in Greek characters. While in Rome,

the Latin language resumed exclusive sway as the shifting of the center of gravity of the empire to the Bosphorus retired the Greek to its ancient limits. When the Germanic and Slavonic nations poured in on the empire, and were gradually converted to Christianity, the East and the West developed two different policies in dealing with their languages. As a general rule, the East translated the Liturgy into the vernaculars of the new nations, while the peoples evangelized from the West were content to adopt the language of Rome in their public worship. Thus, it came to pass that Slavonic tribes, such as the Russians, who received Christianity from Constantinople, use Slavonic in their liturgy, while other Slavonic tribes, such as the Poles, who were converted under Roman influence, use Latin. In the same way, the Abyssinians, who received the faith from Alexandria, use Ethiopic, and the Irish, who received the faith from Rome, use Latin.

41. The Modern Languages.—From what has been said of dead languages, it is easily understood that the languages we speak now are new growths. As a matter of fact, languages are constantly changing. If you read the English written two hundred years ago, you will notice at once that, while you understand it perfectly, there is something unfamiliar about it; if you go back two hundred years farther, you will need a glossary, and the phrases will often be quite unintelligible. Read the English of a thousand years ago, and you are face to face with another language that has to be studied as you study German today. What is true of English is true in greater or less degree of all the other modern tongues. The result has been that even in countries like Russia, where the Liturgy was translated into the vernacular, the Church Russian is as

strange to the Russian speaker of our time as Latin is to a Frenchman or a Spaniard.

42. **Latin an Emphasis of Doctrine.**—It may be asked why does not the Church now translate the Liturgy into the vernacular or vulgar tongue? There are many reasons, but so far as the Latin Liturgy is concerned the chief is that the use of Latin has become an emphasis of doctrine. In the sixteenth century there came the great revolution known as Protestantism. One of the leading doctrines of that heresy struck at the public officers of the Church. Protestants denied the right of the officers of the Church to choose other officers according to the words of Christ, "Ye have not chosen Me, but I have chosen you." Hence the ministers were not sent out to bring the people into the Church, but the people had the right to choose their own ministers, who, like the civil officers, had power only as long as they represented the people. Again, the Protestants denied the existence of a sacrifice in the Church, and of course with the sacrifice went the altar and the priest. All divine service was therefore merely public prayer, and all the people were equally qualified to perform it. Hence it was necessary that the divine worship should be performed in a language which all understood, and hence it is that all the Protestant sects hold service in the language used by the congregation. Their minister has no power or authority whatsoever. He is merely one of the congregation set aside for convenience sake to lead in prayer, just as a man is set aside for convenience sake to ring the bells or play the organ. As we have already seen, the Catholic doctrine is the very opposite of the Protestant teaching. All men are born into civil society. By the very fact that they exist they must exist in some government. Hence it is that they all have a right in

the government, and as a matter of fact exercise that right in a greater or less degree. But men are not born into the Church. They are brought into it either early or late in life. Hence, before there was a Christian people there were ministers sent out to form a Christian people. This is the commission Christ gave His Apostles to go out, not in the name of the people, but to the people in His Name, and to make disciples of them all, without distinction of race or color or condition. Hence the mission or authority of the public official in the Catholic Church does not come from the people, but from Christ through the Apostles and the subsequent succession of public officials. This is what is called the Apostolic Succession. In order, therefore, to emphasize the fact that the public official is a public official in her sight, even though the people do not choose him, and that public prayer is public prayer, even when offered alone by the proper officer, the Church insisted on retaining Latin in her services. This language, not known to the people, marked in the clearest way that it was not they but the properly constituted officer who was offering the public prayer. Moreover, the sacrifice was continued in Latin to show that it was the priest who offered the sacrifice, and that he offered it not because he derived his authority from the people, but because by the Apostolic Succession he had received a share of the Priesthood of Jesus Christ. Latin then became, as it were, a barrier or dividing line between priest and people—an emphasis on the doctrine not only of the sacrificial character of the Mass, but also of the public character of the ministers of religion.

INTERIOR OF ST. MARK'S, VENICE.

LESSON VIII.

LATIN IN THE MASS.

43. Latin a Symbol of Unity.—Besides being an emphasis of the true teaching concerning the nature of public worship, Latin is also a symbol of the unity of the Church. As at the tower of Babel the confusion of tongues marked the dispersion of the nations, so in the Church unity of speech is a lesson that Christ has joined all men in the bonds of brotherhood. The use of Latin thus connects us with our fathers in the faith. It is a heritage from the days of old and a memorial of the time when in the Western world there was only one faith and one tongue. A Catholic hears Mass in the same familiar accents in Europe, in America, in China, in the Islands of the Sea. He is at home in every land, and nowhere does the worship seem strange to him. Thus, like the Communion of Saints, our liturgical language binds together ages and countries the most remote and is a visible sign to all of the unity of the Church of Christ.

44. Advantages of Latin. — Moreover, Latin has this great advantage that it never changes. Spoken languages, on the contrary, are never fixed, but the words and phrases in them are always taking on new meanings. Hence a Liturgy in the spoken language sometimes becomes unintelligible and often positively misleading. Thus, for example, a prayer which is said during the Mass formerly began "Prevent, we beseech Thee, O Lord, our actions by Thy Holy Inspiration." Then the meaning was, "Further our actions," or "Go before our actions." Now, however, it means the very opposite, "Stop our actions." So, too, the Psalms which

are read in Protestant churches are now almost unintelligible to the uneducated even in English, not only on account of their subject, but on account of the words used. From these disadvantages Latin is free. There is no danger of irreverence from ridiculous or evil meanings attributed to words, but the whole service is conducted with a decency and a majesty which can be gained only by the use of a language so stately and so full-sounding as the Latin.

> "We all know that when a piece of our silver money has for a long time been fulfilling its part as 'pale and common drudge 'tween man and man,' whatever it had at first of sharper outline and livelier impress is in the end nearly or altogether worn away. So it is with words, above all with words of theology and science. These, getting into general use, and passing often from mouth to mouth, lose the 'image and superscription' which they had, before they descended from the school to the market-place, from the pulpit to the street. Being now caught up by those who understood imperfectly and thus incorrectly their true value, who will not be at the pains of learning what that is, or who are incapable of so doing, they are obliged to accommodate themselves to the lower sphere in which they circulate, by laying aside much of the precision and accuracy and fullness which once they had; they become feebler, shallower, more indistinct, till in the end, as true and adequate exponents of thought or feeling, they cease to be of any service at all." (Trench, "English Past and Present.")

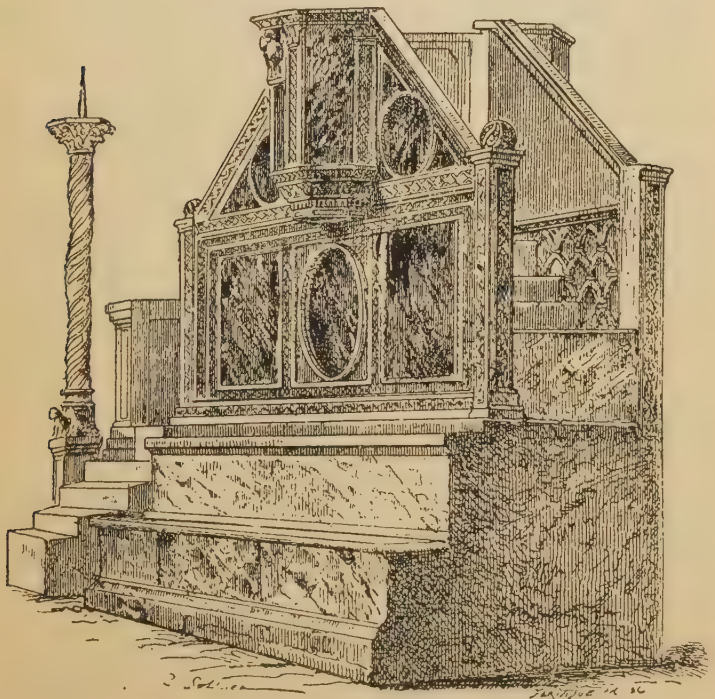
45. Disadvantages of Latin.—The only objection which can be made against Latin is that it is not "understanded of the people." This disadvantage is well known by those in authority in the Church; still, though the question was discussed, it was considered more advisable to keep to the Latin. We have seen

Latin is not necessary for the essence of public worship; other languages are used, and any language might be employed. But we have seen, too, that it is not necessary for the essence of public worship that the people should understand. The reasons, therefore, for its continuance or discontinuance by the proper authorities are reasons of advantage. Is it more useful to keep Latin or to adopt the vulgar tongue? As we have said, this question was debated, and the Council of Trent decided in favor of Latin. The utility of Latin in being an Emphasis of Doctrine, a symbol of unity and a conservator of dignity was considered greater than the utility of a language in common use. This decision was reached the more readily because the Latin service is not so unintelligible as some would make it out to be. In the first place, Catholics, who are familiar with it from childhood, grow into its spirit and unconsciously imbibe its meaning. In the second place, books in which the prayers are translated and the ceremonies explained are plenty and cheap. In the third place, the Council of Trent has ordered frequent oral instructions on the nature of the Liturgy for those who cannot find time or occasion for studying books. Hence it is a fact of experience that if we take a Protestant and a Catholic from the same walk of life, with the same advantages, the same education, the Catholic can give a fuller and better account of the services of his Church, though they are in Latin, than the Protestant can of the observances of his own sect, though all is in English. The reason is that in the Catholic Church everything teaches. The ceremonies, the vestments, the altar, the pictures, the statues, all teach through the eye far more quickly and far more thoroughly than mere words can teach through the ear.

"Although the Mass containeth much instruction for the faithful people, nevertheless it hath not seemed good to the fathers that it should be celebrated in all places in the vulgar tongue. Wherefore, retaining everywhere the ancient rite of each Church which hath been approved by the Roman Church, the mother and mistress of all churches, lest the sheep of Christ should be a-hungered and the little children should ask for bread and no man should break it unto them: the holy synod doth command pastors and them who have the cure of souls to explain frequently either in person or by deputy during the celebration of the Mass some particular of those things which are read in the Mass; and especially on Sundays and festivals to publish among other subjects some mystery of this most holy sacrifice." (Council of Trent.)

46. Our Personal Debt of Honor.—When the Council of Trent ordered frequent explanations of the Mass in Church, books were not as cheap and as plenty as they are now, neither was popular education so widely spread. In our conditions, it is possible for practically all Catholics to study and understand what is done at the altar if they have the good will. Of course, we can hear Mass without a book at all or while saying the beads, and perhaps hear it more profitably than some who can give an account of every point in the service; but, as we can see from the official declaration of the Church in the Council of Trent, it is her wish that all her children should by instruction and knowledge have access to the spiritual treasures that lie hid in the mystery of the Mass. Catholics, therefore, who are receiving a Catholic education are under a special obligation of honor to acquire this familiarity with the chief action of their religion. Especially students who are pursuing the higher studies should deem it their dearest privilege to be able to enter in spirit into this Holy of Holies. Those

who are studying Latin may, even towards the end of their first year, be able to follow the priest in the general order of the Mass in a Latin Missal. Those who are not learning Latin will find English translations of the Missal easy to procure at a reasonable price. Gradually the prayers of the Liturgy will become as familiar to them as those they learned at their mother's knee, and they will be brought into close and intimate communion with our blessed Lord, who in this wonderful rite has left us the memorial of His love.



AMBO IN SAN CLEMENTE, ROME.

LESSON IX.

THE MASS.

47. Contents of the Liturgy.—Public Worship consists of Prayer and Sacrifice. The Sacrifice is the Sacrifice of the Cross offered by priests who share in the priesthood of Jesus Christ and stand in his stead. The Sacrifice is always accompanied by Public Prayer, and the whole service is called the Mass. Besides the Mass, the Liturgy also contains the prayers and ceremonies used in the administration of the seven Sacraments; this part is known as the "Ritual of the Sacraments." Then we have the Divine Office, or the Public Prayer, properly so called. Office means "duty," and it is the duty of the public officials of the Church to offer this prayer daily to God in the Church's name. We must bear in mind that the saying of the Office is a public action, whether performed in a crowded cathedral or in the privacy of a priest's room. In addition to the Ritual of the Sacraments, we have the Ritual of the Sacramentals, containing the various blessings of the Church. Finally, we have prayers and ceremonies for special occasions, such as the Visitation of the Sick, the Burial of the Dead, Processions, and the like.

48. The Meaning of the Word Mass.—We have seen that the word Mass is applied to that order of public prayer and sacrifice which is the highest act of Christian worship. Mass is the English form of the Latin word "Missa," which means a dismissal or sending away. As we have already remarked, it was the custom of the early Christians to conceal from the pagans the higher truths of the faith. They preached openly the necessity of faith and penance, the giving of the Holy Ghost, the

resurrection of the dead and the last judgment, but the deeper doctrines they called mysteries or divine secrets, and those they communicated only to such as had been initiated into the Church. Thus, in the Epistle of the Hebrews the Apostle rebukes the Jewish converts because they needed to be told again the rudiments of the faith when he was desirous of explaining to them the secret teaching concerning the Christian priesthood:

> "Of whom [Our High Priest Christ Jesus] we have much to say and hard to be intelligibly uttered; because ye are become weak to hear. For, whereas by reason of the time ye ought to be teachers, ye have need to be taught again the first elements of the words of God; and ye are become such as have need of milk, but not of solid food. For every one that is a partaker of milk is unskillful in the word of justice; for he is a little child. But solid food is for the perfect, for them who by custom have their senses exercised to the discerning of good and evil. Wherefore let us leave the word of the beginning of Christ and go to the things more perfect, not laying again the foundation of penance from dead works, and of faith toward God, of the doctrine of baptisms and laying on of hands, and of the resurrection of the dead and of eternal judgment." (Hebrews, Chap. 6.)

Now, "the things more perfect" were carefully concealed from the pagans; and when the Christians spoke of them they called them by names which would not disclose their real nature. The Sacrifice, being, of course, the highest and holiest act of worship, was not celebrated before the heathens. We shall find, too, that it was kept hidden even from those who were preparing for initiation. The latter were called "Catechumens," that is to say, persons learning the Catechism. They were present at the public prayer which preceded the

Sacrifice. When, however, that prayer was ended an officer of the Church formally "dismissed" them. Then, at the conclusion of the Sacrifice, the initiated received their "dismissal" also in the same formal manner. Hence, the whole service was spoken of as the "dismissal" or "dismissals"—in Latin "Missa," singular, or "Missae," plural. The Christians would know what was meant by the word, but the nature of the service was concealed from the pagans and catechumens.

49. Other Meanings of Mass.—As many of the Church services ended also in a dismissal of the people, we find that the word Mass or Masses was applied to them. In the sixth century Vespers or Evening Prayer was called Evening Mass; but this use is now obsolete. Later on, as the Mass was the great feature of festival days, we find that the word was used in the sense of festival or celebration. Hence we have Christmas, or Christ's feast, Michaelmas, or the feast of St. Michael. Again, the word "Kirmess," now used for a Church fair, or, in fact, for any bazaar or festival, is a shortening of the German term "Kirchmesse" or "Churchmas," and originally meant the celebration held on the anniversary of the dedication or consecration of a Church.

50. Other Names for the Mass.—In the New Testament the Sacrament is called the "Breaking of Bread," in memory of the fact that at the Last Supper our Lord took the bread, blessed and brake it, and gave it to His disciples. It is also known as the "Lord's Supper," because it was instituted at the Last Supper taken by our Lord with the Apostles.

> "They therefore that received (Peter's) word were baptized; and there were added (to the Church) in that day about three thousand souls. And they were persevering in the doctrine of the Apostles and in the

communication of the breaking of bread and in prayers." (Acts of the Apostles, Chap. 2.)

"When ye come therefore together into one place it is not now to eat the Lord's Supper, for every one taketh before his own supper to eat. And one indeed is hungry and another is drunk. What, have ye not houses to eat in and to drink in? Or despise ye the Church of God and put them to shame that have not? What shall I say unto you? Do I praise you? In this I praise you not. For I have received of the Lord that which I also delivered unto you, that the Lord Jesus, the same night in which He was betrayed, took bread, and, giving thanks, brake and said: 'Take ye and eat: this is My body, which shall be delivered for you: do this for the commemoration of Me.' In like manner also the chalice, after He had supped, saying: 'This chalice is the New Testament in My blood: this do ye as often as ye shall drink for the commemoration of Me.' For as often as ye shall eat this bread and drink the chalice, ye shall shew the death of the Lord until He come. Therefore, whosoever shall eat this bread or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord. But let a man prove himself, and so let him eat of that bread and drink of that chalice: for he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord." (First Epistle to the Corinthians, Chap. 11.)

Among the Easterns, as we have seen before, the Mass is called the Liturgy. It was known also as the Mystery, the Sacrifice and the Offering in various places. All through the West, however, the word Mass became the common name for the Sacrifice, with the curious exception of the Celtic-speaking peoples. In Irish the word Mass is never used; the Sacrifice is always called the "Offering of the Body of Christ," or, briefly, the "Offering."

51. Different Kinds of Masses.—While there is only one Sacrifice, yet the form of the accompanying Public Prayer is sometimes simpler and sometimes more elaborate. Thus on great feasts we have Mass celebrated with a number of ministers and singing; at other times it is said by only one person, and there is no music. As we have seen, the Roman Liturgy admits of solemn celebrations and private celebrations. Now, it is well to bear in mind the great division into solemn Mass, or High Mass, and not-solemn or Low Mass. High Mass is sung, and the sacrificing priest is attended by various ministers, whose names and functions we shall study hereafter. When the Sacrificing Priest is a High Priest or Bishop this Mass is called Solemn Pontifical Mass, the Latin word "Pontifex," in English "Pontiff," meaning a High Priest. A Mass which is not sung is called a Low Mass. Between High Mass and Low Mass there is a form very common in this country and improperly called a High Mass. It is a Mass sung by a Priest without the attendant ministers. The proper name for it is a "Missa Cantata," or "Chanted Mass." There are many other kinds of Mass, distinguished either by the place in which they are said or the object for which they are offered, but it will be sufficient to bear in mind now the great distinction between High Mass and Low Mass, the former being the solemn and more elaborate form, the latter being the simpler and more unceremonious method.

DUOMO OF FLORENCE AND GIOTTO'S TOWER.

LESSON X.

THE MASS AS A SACRIFICE.

52. The Mass Is a Sacrifice.—Jesus Christ abolished all sacrifices but that of the Cross. He died once, and can suffer now no more. Still, His death can be set forth in commemoration of Him, and is set forth in the Mass. That this setting forth is a real sacrifice has always been the teaching of the Church. It is the fulfillment of the prophecy spoken by Malachias:

> "From the rising of the sun even unto the going down of the same My name is great among the Gentiles, and in every place there is sacrifice, and there is offered to My name a clean oblation; for My name is great among the Gentiles, saith the Lord of hosts." (Malachias, Chap. 1.)

This sacrifice and clean oblation must be the Mass; if it is not, the prophecy has failed, for there is no rite among the Gentiles or nations which claims this title. Moreover, the Apostle says in the Epistle to the Hebrews: "We have an altar whereof they who serve the tabernacle have no power to eat." Now, if we have an altar we must have a sacrifice, for there is no altar without a sacrifice (15). The only use of an altar is for the offering of sacrifice. If, then, we have such an altar we must have a sacrifice, and the only rite which lays claim to this character is the Mass.

53. How the Mass Is a Sacrifice.—We know the Mass is a sacrifice, but how the Mass is a sacrifice is a much more difficult question. Learned men have made many learned explanations of the matter, which belong properly to the science of theology. We will content ourselves with the answer suggested in the Catechism.

You remember the question, "What is a sacrifice?" "A sacrifice is the offering of an object by a priest to God alone and the consuming of it to acknowledge that He is the Creator and Lord of all things." Hence, in the sacrifice of the Cross we had the "offering" by our Lord, our High Priest. The "victim" or "object" offered was Himself, the price of our redemption. "Consume" means to destroy by separating into parts, and Christ's death was a bloody death, the separating of His soul from His body caused by the shedding of His precious blood. Now, Christ died once, and can die no more. After His resurrection, soul and body, body and blood are reunited, never again to be separated. How, then, can there be a consumption of the Victim in the Holy Sacrifice of the altar? The explanation suggested in the Catechism is contained in the question: "Is there any difference between the sacrifice of the Cross and the sacrifice of the Mass?" "Yes; the manner in which the sacrifice is offered is different. On the Cross Christ really shed His blood and was really slain; in the Mass there is no real shedding of blood nor real death, because Christ can die no more; but the sacrifice of the Mass through the separate consecration of the bread and wine represents His death on the Cross." That is to say, "Jesus Christ is whole and entire both under the form of bread and under the form of wine," but when the bread is consecrated He "appears" under the form of bread, which is the "figure" of His body, and when the wine is consecrated He "appears" under the form of wine, which is the "figure" of His blood. In other words, He is shown forth on the altar under the guise he bore when His pale body hung upon the Cross and His precious blood bedewed the ground. Moreover, this condition of our Lord suggests another

"consumption." Jesus Christ is reduced to a condition which is equivalent to death. He who is so great and glorious in heaven appears as a piece of bread and a drop of wine. When a man dies he loses his natural bodily powers, but Jesus Christ hides even His human form under the sacramental veils, and becomes what the sacrifices of old were to them that offered them, namely, food and drink. Therefore, we say that the separate consecration of the bread and wine shows forth the death of the Lord, and that transubstantiation, or the fact that Christ is really and substantially present under the forms of bread and wine, is equivalent to the destruction or consumption of the Victim.

> "The Incarnation was a descent which had many degrees. He emptied Himself by veiling His glory; He took the form of a servant; He was made man; He humbled Himself; and that to death; and to die in ignominy. Here are six degrees of humiliation. And as if these were not enough, He perpetuates His humility in the Blessed Sacrament, and places Himself in the hands of His creatures, and is bid, morning by morning, by their word to be present upon the altar; and is by them lifted up, and carried to and fro, and, in the end, He is received by the worthy and by the unworthy."—(Manning, "Eternal Priesthood," Chap. 2.)

54. The Mass Is the Same Sacrifice as That of the Cross.—The Mass is the same Sacrifice as that of the Cross, because the essential parts of the Sacrifice are the same. That is to say, one Sacrifice is the same as another, when we have the same priest, the same victim and the same purpose for which the offering is made. Now, in the Mass, we have the same priest as in the Sacrifice of the Cross. The Catholic priest is a priest only inasmuch as he represents Jesus Christ and shares

in His eternal priesthood. He speaks in the name of Christ and acts in His name. Therefore, he says, "This is My body; this is My blood." Secondly, we have the same Victim, for we believe that when Jesus Christ said at His Last Supper, "This is My body," He meant what He said, and He was powerful enough to make His meaning good. Therefore, The Victim in the Mass is none other than Jesus Christ, the Victim on the Cross. Thirdly, we have the same ends or purposes, for (a) Jesus Christ died to honor and glorify God. He represented the whole human race, and gave to His Father that infinite worship which only God could give to God. (b) He gave infinite thanks for the graces bestowed on the whole world. (c) He made infinite satisfaction to the majesty of God, offended by sin, and He washed away with His blood all the guilt of mankind. (d) He merited and obtained all the graces and blessings, natural and supernatural, for the human race.

55. Ends of the Mass.—Now, in the Mass we have these four ends. For, 1st—The Mass as a Sacrifice is the supreme act of worship testifying to God's almighty dominion. This is the chief end of the Mass, as it is of all sacrifice. 2d—The Mass is a Eucharistic Sacrifice. "Eucharist" is a Greek word meaning "Thanksgiving." The Mass is a thank-offering to God for all the benefits bestowed on the whole world. 3d—It is a Sacrifice for sin. By the Sacrifice of the Cross, Christ made atonement for the sins of the world, once for all. But we have to co-operate with God to work out our salvation, because, though atonement has been made, we are not saved without our own will. We have to perform stated conditions to obtain a share in that redemption. For instance, the American Revolution won for the citizens of this Republic a right to share in its government.

But no man can exercise that right, say, by voting, until he has observed certain conditions, say, living for a certain time in a certain district and registering his name after the manner prescribed by law. In somewhat the same way the Sacrifice of the Cross has redeemed us all from sin and given us a place in the Christian republic, or the Kingdom of God, but we cannot take that place or enjoy the rights thereof until we have performed certain conditions. Now, the Mass applies the merits of the original Sacrifice to our souls. It is continued from day to day because men's needs shall last to the consummation of ages. The inexhaustible character, the universal extent and the completeness of the Sacrifice of the Cross are thus made manifest by the never-ceasing offering of the Sacrifice of the Mass by which the fruits of the Passion are applied to men. From the rising of the sun even to the going down of the same there is offered a clean oblation. Lastly, 4th—The Sacrifice of the Mass obtains for us other graces and blessings merited by Jesus Christ. It is the means which He instituted that they should come to us.

56. Special Intentions in the Mass.—The priest has the power to apply the fruits of the Sacrifice for any person he wills. When we ask to have Mass said for our intention we mean that the priest will make our intention his own and apply the special fruits of the Sacrifice as we desire.

BAPTISTRY OF ST. JOHN, FLORENCE

LESSON XI.

THE LORD'S HOUSE.

57. Public Buildings.—As we have seen, public officers are so called because they perform their duties in the name of the people. In like manner the Church has public officers who perform their duties in her name and by her authority. Now we find that nations and States and cities have buildings in which the public officials fulfill their public duties. Such buildings are, for instance, the Capitol at Washington, where the National Congress meets, the various court houses, city halls, post offices and schools. Those buildings are called public buildings because they belong to the people and are used for the benefit of the people. In like manner we find the Church has her public buildings also. Those buildings are devoted to the carrying out of her Liturgy or worship. Just as the civil public buildings are given over exclusively to public uses, so the Church buildings are given over exclusively to the service of God.

58. The Church.—The supreme act of worship among Catholics is the Sacrifice of the Mass. In this Sacrifice our Lord offers Himself mystically to His heavenly Father. Hence the building in which this offering takes place was called the Lord's House, just as the offering itself was called the Lord's Supper. Moreover, as the Sacrifice is offered to acknowledge God to be the Lord of all, this name had a further reason in that the building was devoted to this form of the Lord's service. Now, in the Greek language, "of the Lord," or "belonging to the Lord," is "Kyriake" (pronounced cē-rē-ă-cē′). This word was borrowed by the German tribes, and

appears as "Kirche," which is in the Scotch dialect "Kirk." In English the term has been softened to "Church," which corresponds to "Kyriake," and means the Lord's House. In Latin the expression for "belonging to the Lord" is "Dominicum." It never received the same extensive use as its Greek counterpart. It is found chiefly in Ireland, where it was brought by St. Patrick. Names of places beginning with "Donnough" are derived from "Dominicum." Thus Donnoughpatrick means simply the Church of St. Patrick.

59. **Ecclesia.**—Among the Greek and Latin speaking peoples the common word for church was "ecclesia," from which come our terms "ecclesiastic" and "ecclesiastical." This is the word used by our Lord Himself, and in our English Bibles it is translated "Church." It meant originally "called out" or "summoned." In the old Greek towns the government was in the hands of the citizens. As they did not use the representative system, by which a large number of citizens is represented by one man, it was necessary whenever any matter of importance was to be discussed to summon the whole body of citizens to a town meeting. This summons was delivered by a town-crier, who "called" all to the assembly. Hence the citizens were said to be "called out," and the gathering was named the "Ekklesia," for "ek" is the Greek for "out," and "klesia" comes from a verb "kaleo," which is the same as our word "call." As the Latins used the letter "c" instead of "k," the Latin form is "Ecclesia." In the New Testament the word is applied to that assembly which Christ had "called" out of the world to follow Him. We find it used in various senses. Thus in the Epistles or Letters of St. Paul it refers sometimes to the members of the Christian religion in a certain house, sometimes to

the organized body in a particular city, sometimes to the bodies of Christians in various nations.

"Paul 'called' by the will of God to be an apostle of Jesus Christ, and Sosthenes, a brother, to the 'Church' (Ecclesia) of God that is at Corinth, to them that are sanctified in Christ Jesus, 'called' to be saints, with all that 'call' on the name of our Lord Jesus Christ in every place of theirs and ours: Grace unto you and peace from God our Father and from the Lord Jesus Christ." (The Address of the First Letter to the Corinthians.)

"And I commend to you Phebe, our sister, who is in the service of the Church that is in Cenchre, that you receive her in the Lord as becometh saints; and that you assist her in whatsoever business she shall have need of you, for she also hath assisted many, and even myself.

"Salute Prisca and Aquila, my helpers in Christ Jesus, who have for my sake laid down their own necks, to whom not only I give thanks, but also all the Churches of the Gentiles.

"And salute the Church which is in their house." (Close of the Letter to the Romans.)

By our Lord it is used for the society or organization which He came on earth to found.

"Jesus answered and said unto him, Blessed art thou, Simon Bar Jona: because flesh and blood hath not revealed it unto thee, but My Father who is in heaven, and I say unto thee that thou art Peter, and upon this rock I will build My church, and the gates of hell shall not prevail against it." (St. Matthew, Chap. 16.)

It is a very common use of speech to put the name of the container for the thing contained; thus we say "the kettle boils," meaning thereby the water in the kettle.

The contrary use of putting the thing contained for the container also occurs. Thus originally "school" meant "leisure"; then it meant those who had "leisure for study"; then it meant the "building" where they studied. In like manner, "college" signified a "corporation," then a "teaching corporation," then the "edifice" in which it taught. Hence we discover at a very early date that the word "ecclesia" was applied to the building in which the assembly was gathered. In the Middle Ages the term spread through the West, and is the common word for church in French, Italian, Irish, Spanish, etc.—not, of course, in its Latin form, but in forms derived from the Latin. Among the Teutonic peoples, however, that is, among the Germans, English, Dutch, "Ecclesia" never took root, "Church" being preferred instead. In English, for example, we have only a few derivations therefrom, as "Ecclesiastic," "Ecclesiastical," etc.

60. Cathedral, Minster, Temple.—For the purpose of government the territory of the Church is divided into dioceses. The word "diocese" originally meant "housekeeping," and afterwards was used for "government" and for the territory "governed." It, therefore, corresponds sometimes to our county, sometimes to our State. Over each diocese a bishop is set, and he lives in the chief city or metropolis. In the chief church of that city is the bishop's chair, which he occupies when presiding at the Liturgy. Now "chair" has come to us through the French. It has been much worn down in its travels, for it was originally in Greek and Latin "Cathedra." We have borrowed it also directly in the form "Cathedral," which means the church which contains the Bishop's chair. In the Middle Ages many of these Cathedral churches were served by monks, who in-

habited a "monastery" near by. Hence the Cathedral was often called a "minster." This usage still obtains in England, where we have, for instance, York Minster, as a common name for the great Cathedral of that city. The name "Temple" was given to places for public worship among the heathen. This term has been applied to Catholic churches, but it has never been naturalized among the people. They kept it either to distinguish pagan shrines or the great house of worship built by Solomon in Jerusalem. It is significant, however, that the Irish are an exception to this statement, as they use the word frequently for a Christian church. The many names of places beginning with this word show how commonly it was employed. We must not confound, however, the word "Temple," which occurs sometimes in Ireland, and also in England and France, with the word "Temple" equivalent to church. In the year 1118 seven French Knights formed themselves into a religious community for the purpose of combating the Mohammedans, from whom the Crusaders had rescued Jerusalem in 1099. Baldwin II, king of that city, gave them for a residence his own palace, situated on the site of the Temple of Solomon. Hence they were called the Templars, and, as they afterwards founded houses all over Europe, these houses were called Temples. Thus we have the Temple in Fleet street, London, and Le Temple, in Paris, used as the prison for Louis XVI and his family during the French Revolution.

CATACOMBS.

LESSON XII.

THE HOUSE OF PRAYER.

61. Dome, Oratory, Chapel.—The Church is also called the House of Prayer in fulfillment of the Prophecy of Isaias:

> "The children of the stranger that join themselves to the Lord, to worship Him, and to love His Name, and to be His servants: every one that keepeth the Sabbath from profaning it and that holdeth fast to My covenant: even them I will bring into My holy mountain and make them joyful in My house of prayer; their burnt offerings and their victims shall please Me upon Mine altar: for My house shall be called the house of prayer for all nations." (Prophecy of Isaias, Chap. 56.)

In Latin "House of Prayer" is "Domus Orationis," and from this expression we have two names for church, "Dome" and "Oratory." The church was also called the "House of God" as well as the "House of Prayer," and thus the chief church at last became known as the "House" or "Domus." This appears in English as "Dome," which is popularly applied to a rounded structure raised above the roof. In Germany, however, "Dom" means the Cathedral, and in Italy "Duomo" has the same signification. Thus we have the Koelner Dom or Cathedral of Cologne, and the Duomo or Cathedral of Milan. Byron uses the English word in this sense in his description of St. Peter's, Rome:

> "But lo! the dome—the vast and wondrous dome,
> To which Diana's marvel was a cell—
> Christ's mighty shrine above his martyr's tomb!
> I have beheld the Ephesian's miracle—

Its columns strew the wilderness, and dwell
The hyena and the jackal in their shade;
I have beheld Sophia's bright roofs swell
Their glittering mass i' the sun, and have survey'd
Its sanctuary the while the usurping Moslem pray'd;

But thou, of temples old, or altars new,
Standest alone—with nothing like to thee—
Worthiest of God, the holy and the true.
Since Zion's desolation, when that He
Forsook his former city, what could be,
Of earthly structures in his honor piled,
Of a sublimer aspect? Majesty,
Power, Glory, Strength, and Beauty all are aisled
In this eternal ark of worship undefiled."

From the Latin word for prayer, "Oratio," we get the term "Oratory." An oratory is usually a small room in a private house set aside for private devotions; but the Sacrifice cannot be offered therein except with special permission and under many restrictions. A room, however, permanently set apart for worship and open to the people is known as a public oratory. The places of worship in convents, colleges, institutions and the like come under this category. They are practically little churches, and, as far as the offering of the Sacrifice goes, they are, with a very slight difference, on the same level as other churches. The common name for such oratories is "Chapel." "Capella" means a little cape or cloak, and in particular the cloak of St. Martin, Bishop of Tours, who died about the year 400. The French kings considered this cloak a very precious relic, and they built an oratory in which it was preserved. By the figure of speech referred to before, the oratory itself was called a Capella, or Chapel, and the name spread to structures of the same nature, especially to those in which the relics of the saints were preserved. It is now used

for the subordinate structures attached to large churches and also for separate churches erected at some distance from the Parish Church for the convenience of the parish when the district is extensive. In Ireland the word Chapel is used to distinguish a Catholic from a Protestant church. The reformers stole all the Catholic churches in that country, so that when the Catholics built new churches of their own these were really chapels. The people have retained the name as a protest against spoliation, because it reminds them that the churches which their forefathers built were unjustly taken from them.

62. **Basilica.**—For three hundred years the Catholic Church was persecuted by the pagan emperors of Rome. In the year 313 Constantine proclaimed toleration by the edict of Milan. The Church was now at liberty to build great public structures for her Liturgy. She did not take the old pagan temples for her model, because, though large externally, they were narrow and uncomfortable within, and therefore not suited for congregational purposes. There were, however, in Rome large and spacious buildings used as courts of justice, halls of public meeting and merchants' exchanges. In Athens justice was dispensed by an official who was known as the King-Ruler. The building in which he held his court was called the "Kingly" building. This word was borrowed by the Romans and applied to those great halls in which the courts sat. Hence they are known as Basilicas, because Basilica is the Latin form of the Greek word "Basilike" (pronounced Vă-sĭ-lĭ-cē'), which signifies "Kingly" or "Royal." When the Christians were permitted to worship openly they built Basilicas for churches. However, in naming them, they naturally substituted for the idea of an earthly king and judge

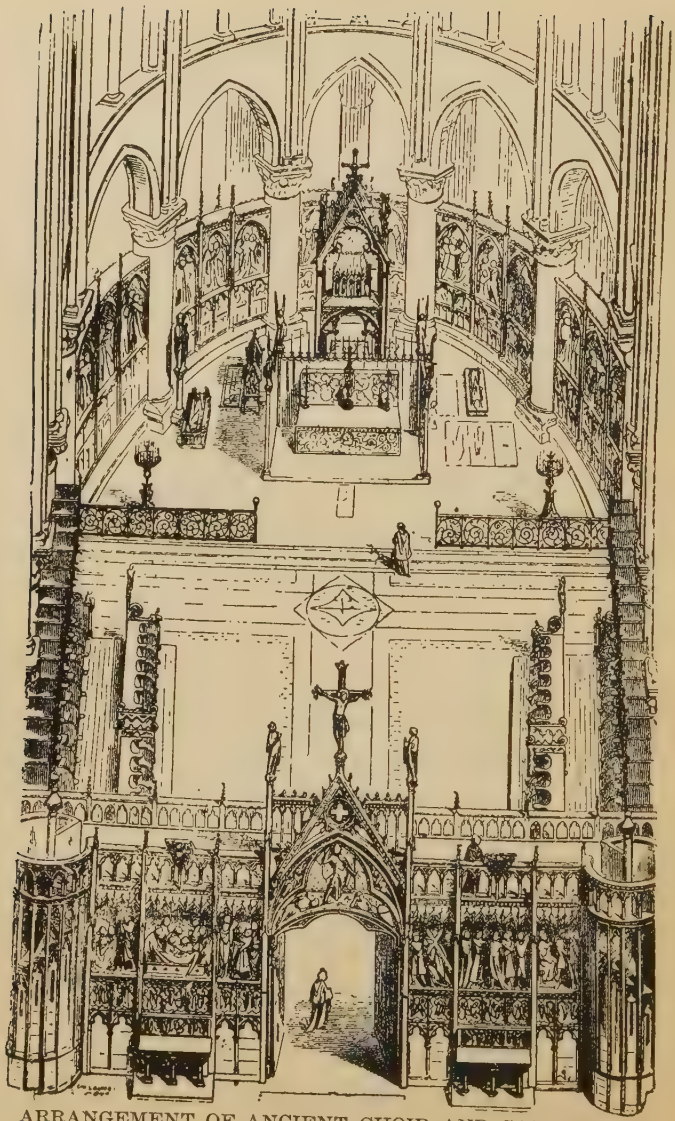
the idea of the King of Heaven and the Judge of the living and of the dead. In some places Basilica was used as a synonym for church, especially for a large church or cathedral. As a title of honor and privilege it is applied to thirteen churches in the City of Rome, five of which are called the greater Basilicas and eight the lesser Basilicas. Outside of Rome there are a few churches which enjoy this distinction—for instance, the Church of St. Francis at Assisi and the Church at Lourdes.

63. Confessions, Memorials, Catacombs.—During the persecution a person who gave up his life rather than deny the faith was called a martyr. "Martyr" is a Greek word which means a "witness," and martyrs were witnesses that the faith of Christ was true. The place where the martyrdom took place was called the "Martyrium," which name was also applied to the place where the martyr's remains were buried. Martyrium was translated into Latin by "Confessio," which means "witnessing," or confession. In order to honor the martyrs and keep their memory in the minds of the faithful Mass was said on their tombs and little chapels were built over their remains. These structures were also called "Confessions" and quite naturally "Memorials." When the persecutions ceased great Basilicas were built over the Confessions of the most famous martyrs, as for instance, St. Peter's. The Confession was kept intact, and the high altar was erected over it. We may often see descriptions of the Pope going down under the high altar to the Confession of St. Peter to pray. He is repairing to the same humble tomb which was built by the poor of Rome over the poor fisherman who, nearly nineteen centuries ago, confessed in his blood the Master he had denied by his mouth. Besides

the cemeteries with tombs above ground, the Christians used long galleries, or tunnels, which had been excavated in the country around Rome for burial places, and also for meeting places. They are called "Catacombs," and were often of great extent, having long, winding streets, large open spaces, churches, tombs, all hewn out of the soft rock. Being richly decorated with pictures and inscriptions, they are even to this day mines of information concerning the belief and practices of our fathers in the faith. Thus originally all churches were erected over the tombs or in the tombs of the martyrs, and it is the law even to this day that every church must contain within it some relic of the saints.

64. Patrons, Titulars.—The anniversary of the day on which the martyr died was kept as a great feast; first at the memorial and later in the larger churches built over it. Such celebrations fixed the names of particular martyrs on particular churches. Thus we have St. Paul's, St. Peter's, St. Agnes', St. Cecilia's. These saints were called the "Patrons" of the churches and also "Titulars." "Titulars" because they gave the church its "title" and "Patrons" because they took the place under their "Patronage," or particular charge. In old Rome the great Patrician families had a number of followers or retainers who did them service, and whom the Patricians defended and protected in turn. The protector was called a patron, and his follower was called a client. In Rome, then, the Christians looked upon themselves as the clients or followers of the martyr, and he was to them a patron, a friend in God's court. In later days churches were named after saints who were not martyrs, and also after mysteries of faith, as, for example: Holy Trinity Church, the Church of the Annunciation, St. Patrick's, and so on.

65. Cells, Missions.—About the fourth century a great movement took place in Christendom. Everywhere men and women went out of the cities and retired into the uninhabited wastes, and tried to save their souls in solitude, in work and in prayer. Those men were called "monks," from a Greek word which means "alone." The little houses in which they lived were called "cells," from a Latin word "cella," meaning "concealed." St. Patrick, who was a monk, brought this state of life into Ireland, and all over the country were to be found solitaries in their little cells. They were not left solitary long, for people came to them for instruction, and settled in their vicinity. A church was, of course, a necessity, and this church was called the cell of the founder of the settlement. Thus, even when the monks had disappeared, and great towns had taken the place of their rude huts, and stately churches were built on the site of the original "Cella," the old title remained. The term "Kil," which begins so many names of places in Ireland, is simply "cella," pronounced with the "c" hard, as it was in St. Patrick's time. Thus, Kilkenny is the Cella or Church of St. Kenny; Kilbride is the Church of St. Bride or Brigid; Kildare is the Church of the Oak; Kilmore is the Great Church. This style of naming places and churches is also to be found in Scotland, where it was brought out of Ireland by the apostle of that country, St. Columkille, whose name in Latin is "Columba cellae," but in English "The Dove of the Church." In California the churches erected by the Franciscan missionaries in Spanish times are known as "Missions."



ARRANGEMENT OF ANCIENT CHOIR AND SANCTUARY,
CATHEDRAL OF PARIS.

LESSON XIII.

PLAN OF THE CHURCH.

66. Original Plan.—The simplest form of a church is that of an oblong room. At one end is the entrance and at the other a raised floor or platform. This platform is separated from the body of the church by rails. From the Latin name "cancelli," this part is sometimes called the "chancel." It contains the altar whereon the sacrifice is offered and the seats for the priests and other ministers. The body of the church is reserved for the people, and a porch or vestibule separates it from the entrance.

67. Orientation.—It was a rule that all churches should face the East. Christ is called the Orient or the Day Spring from on high, and men looked to the East when they thought of Him coming on the altar. Hence the West front of the church would be the entrance, and the Chancel would be situated at the East end. For many reasons, this rule of "Orientation," or of turning the church towards the East, is more honored in the breach than the observance, but in liturgical language that portion of the church which contains the altar is still called the East, no matter what point of the compass it may in reality face. The other sides of the church are named accordingly. Thus, the chief entrance is in the West end, the left hand facing the altar is the North, and the right hand the South.

68. Cruciform Church.—The original plan was often enlarged by building an addition at right angles to the North and South sides, so that the ground plan was in the form of a cross. Such churches are called Cruciform churches, and are very common. These additions are

known as the North and South "transepts," from a Latin word, "Transeptum," which means an enclosure across. The transepts might be so added as to form a Greek or Latin cross. The Greek cross has all the arms of equal length; the Latin cross has the stem longer than the cross piece. Churches of other shapes are found occasionally, as round, square and semi-circular; but the cruciform shape has always been the most popular.

69. **The Sanctuary.**—Catholic Worship is a public act performed by public officers. The central point of Catholic Worship is the Sacrifice which is offered by priests, who share in the priesthood of Jesus Christ, and act in His name. They are His representatives, and, like Him, they stand between God and the people. In that Sacrifice Christ comes personally into the midst of the worshipers, and is truly present upon the altar. In the Old Testament we find that God commanded Moses to divide the Tabernacle into two parts. In one of those parts, called the Holy of Holies, was placed the Ark of the Covenant. Upon the Ark was a covering of pure gold, over which the cherubim spread their wings. This was known as the Mercy Seat or Propitiatory, and was the place where God became present to Moses.

> "Thou shalt put the Mercy Seat above upon the Ark, and in the Ark thou shalt put the testimony that I shall give thee. And there I will meet with thee, and I will speak with thee from above the Mercy Seat, from between the two cherubim which are on the ark of the testimony, all things which I shall command thee concerning the children of Israel." (Exodus, Chap. 25.)

In the New Testament the altar on which Christ is present corresponds to the Mercy Seat. We find, there-

fore, that it occupies the most prominent place in the church or the chancel. That place is also called the "Sanctuary," from the Latin word "Sanctus," which means holy. It corresponds to the Holy of Holies of the Tabernacle, and no one is allowed to enter it except the priests and the ministers of the Sacrifice. It is separated, as we have said, from the rest of the church by a railing to show that the priests take the place of Jesus Christ and worship in His name for the people. It is also raised by steps above the rest of the church, not only in order that the congregation may be able to see what is doing, but also to signify that the Altar, which signifies Christ, and they who bear the priesthood of Christ, stand like Christ, the one mediator, between God and man. From a Greek word meaning "I ascend," or "go up," the Sanctuary is also called the "Ambo," and from the fact that the singers had their station therein it is sometimes known as the Choir.

70. **The Nave and the Aisles.**—The Sacrifice is offered for the Christian people, and consequently they have a right to assist thereat. Hence, as we have said, the portion of the church outside the sanctuary is given up to them. Either from its resemblance to a ship, or from the fact that in early Christian times the Church was compared to a ship in which the faithful journeyed towards heaven, this part of the building was called the "Nave," from the Latin "Navis," a ship. We have already shown how the church was enlarged by the addition of transepts at right angles to the nave. An earlier method of gaining increased room was to add oblong structures running parallel to the nave and separated from it by pillars. These narrower naves went by the name of "Aisles," from the Latin "ala," a wing. The reason why the church was not simply broadened

by erecting the walls of the nave farther apart is found in the desire not to weaken the roof by giving it too wide a span. Sometimes a second set of aisles was added when the first set did not give the desired room. Originally the nave was divided in the center by a railing running from the chancel to the entrance, or east and west. On the right hand, or south side, were the men, and on the left hand, or north side, were the women.

71. The Porch or Vestibule.—The nave properly belongs to the Christian congregation. It is their station in the Lord's house. But in early times there were many people who did not belong to the congregation, but yet attended church. In the first place, the number of non-Christians who were being instructed in the faith was very large. As they were learning the "Catechism" they were called "Catechumens" (kăt-ĕ-kū'mĕn). Then there were always some who had forfeited their place in the congregation by grave and public sin. Before being restored they were compelled to undergo long years of penance, and not until that penance was performed were they permitted to mingle with the faithful. For the convenience of those two classes there was at the west end of each church a large vestibule or hall, for at certain times in the service, as we saw above, the Catechumens and Penitents were dismissed from the church proper. This hall was also called a "Portico" (pōr'ti-kō) because in the larger churches it consisted of a pillared cloister surrounding an open space, in which was a fountain. When the practice of public penance fell into disuse, and the extension of Christianity lowered the number of Catechumens, the "vestibule" or "porch" was reduced to its present insignificant dimensions.

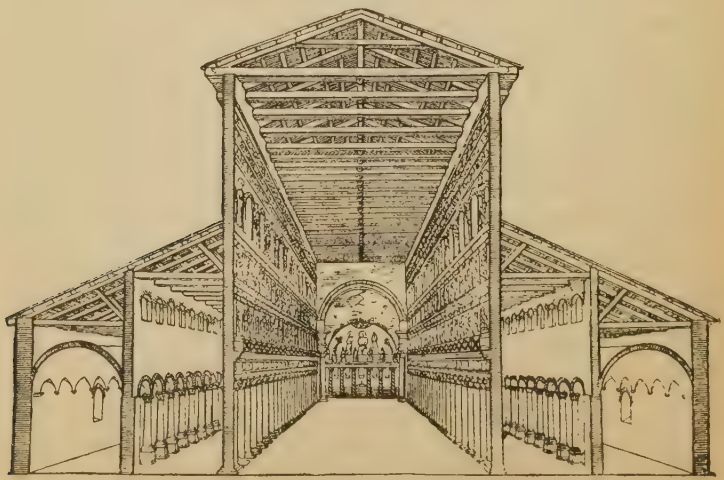
72. Sacristy, Vestry.—The essential portions of the church are the Sanctuary and Nave. In course of time,

however, many outbuildings were added for various purposes. As we shall see, the services required much display, both in the matter of vestments for the clergy and furniture for the altar and sanctuary. These "ornaments," as they were technically called, were in the charge of "deacons," who had in early times the management of the property of the church. A structure was built close to the sanctuary, in which the ornaments were preserved. As it was managed by the deacon, it was called the "diaconicum" (dī-a-kŏn′ĭ-kŭm). Now it is known as the "Sacristy," because sacred objects are preserved there; or as the "Vestry," because the clergy put on their vestments there.

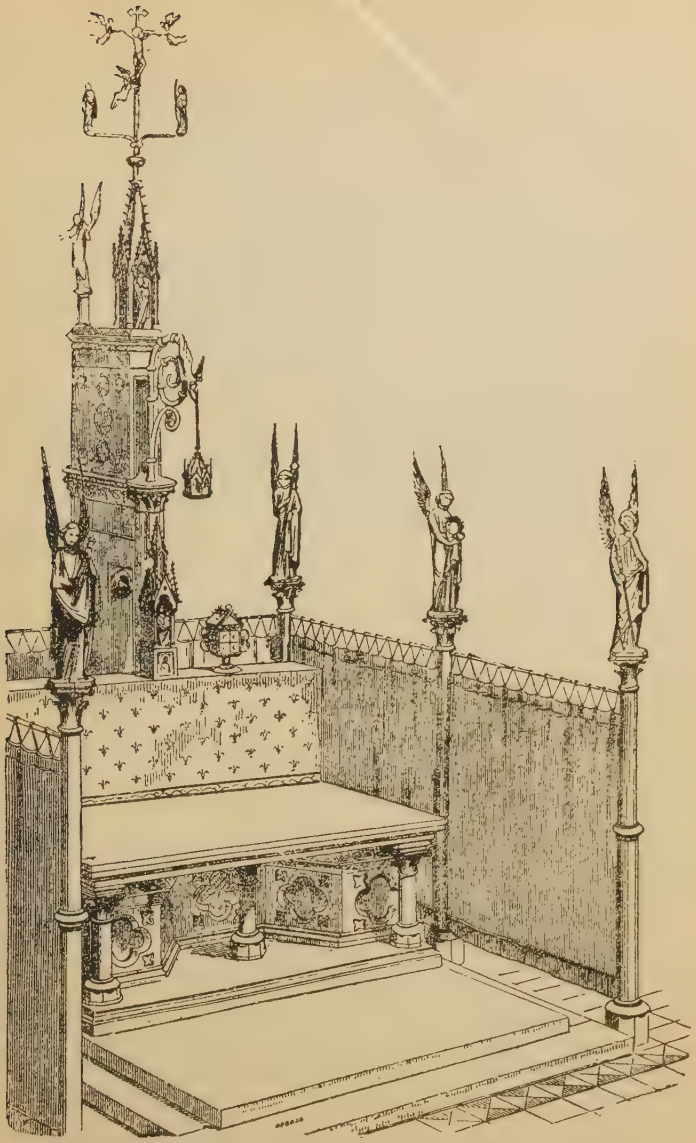
73. Tower, Belfry.—The Christians were at first notified of the time of divine services either at a previous meeting or by messengers sent from house to house. After the persecutions, public signals were employed, such as a bugle call or the noise made by striking on a piece of metal or wood. A survival of this usage is to be found in the custom of using wooden "clappers" during the last three days of Holy Week. In the sixth century, "Bells" appear in Ireland, France, and later in Italy. By the end of the seventh century, they were common all over Europe. It was not, however, until the ninth century that they were adopted in the East. To house the bells and to enable their sound to travel to longer distances, "towers" were built for them. Those, like the Round Towers, or Bell Towers, of Ireland, were at first detached from the building. Gradually, however, they were made part of the edifice, as we have them now. "Belfry" is another name for these towers. The derivation of the word is uncertain. There was a French word, "beffroi," which means a tower,

and, as towers were used for bells, the first syllable in English was taken for "bell."

74. Baptistry.—In the early ages of the Church it was the general rule that Baptism was administered in the presence of the Bishop twice a year, namely, on the Saturdays before Easter and Pentecost. Hence we find in the neighborhood of cathedrals small churches set apart for this purpose. They were usually round, and often stood in the open court described in No. 71. When by the conversion of Europe the number of Baptisms grew so large that the bishops could no longer perform them, the administration of the Sacrament devolved on their representatives in each community, namely, the Parish Priests. This practice was accompanied by the erection of Baptistries in parish churches. Sometimes one of the towers is used for the purpose, sometimes a side room, and often, where space cannot be had, or where the church is poor, a simple niche or a railed-off enclosure in the nave or aisles serves for a Baptistry.



OLD BASILICA, SHOWING NAVE AND AISLES.



ANCIENT ALTAR SHOWING RETABLE AND HANGING REPOSITORY FOR THE BLESSED SACRAMENT.

LESSON XIV.

FURNITURE OF THE SANCTUARY.

75. Altars.—The Mass is a sacrifice, and, being a sacrifice, must be offered on an altar by a priest. "Altar" means something elevated, from the Latin word "altus," high. The first altar was the wooden table at which our Lord celebrated the Last Supper, and in the first ages of the Church wooden tables served usually for altars. As we saw in No. 63, in Rome, during the persecutions, the Mass was said in the Catacombs or in the Memorials of the Martyrs. The priest used the tomb as an altar, and those tombs were of stone, and usually shaped like an oblong box. When the persecutions ceased, and the great churches were built over the memorials, or the remains of the martyrs were transported to other places, this custom was retained. The altar was built in the shape of a stone tomb over or around the relics of the martyrs. The altars which were erected over the relics took the form of a flat stone supported by pillars or by vertical slabs, between which lay the bodies of the martyrs. The altars in which the relics were enclosed were constructed like ordinary box-tombs.

76. Altar Stones.—The stone altar is now the rule in our Liturgy. It is not always possible, however, to have such altars, and, if we examine the majority of altars, we find them of wood. This wooden structure, however, is only a framework. A closer examination would reveal the fact that in the center of the wooden table a piece of stone is inserted. This is the real altar. In it there is a receptacle which contains the relics of some saints, so that it is really a tomb and a stone tomb. These

small altars are called "Altar Stones," and Mass must not be offered except on them or on regular stone altars.

77. **Place of the Altar.**—As we saw in No. 67, the priest faced the East during the celebration of Mass. In churches whose sanctuary was situated in the East he therefore stood between the people and the altar. There are, however, in Rome certain Basilicas, like St. John Lateran, where the sanctuary is in the West. In such churches the priest still faced the East, and the altar was between him and the people. This style of standing has not spread outside of Rome, as it is taken for granted that all churches are properly orientated. From this we see that the altar stood isolated in the sanctuary and somewhat near the chancel railings. Behind it and in the center of the rear wall of the sanctuary was the Bishop's seat, and to the right and left, generally in a semicircle, were the seats for the ministers. In course of time the altar was moved farther back, and the Bishop's seat was changed to the North side, so that in some churches the altar is built against the sanctuary wall. In the Apocalypse St. John saw the vision of heaven under the appearance of a Christian church of his time:

> "Straightway I was in the Spirit: and behold there was a throne set in heaven and one sitting upon the throne. And round about the throne were four and twenty thrones: and upon the thrones I saw four and twenty priests sitting, arrayed in white garments; and on their heads crowns of gold. And there were seven lamps of fire burning before the throne which are the seven spirits of God. And I saw in the midst of the priests a Lamb standing as though it had been slain." (Chap. 4.)

78. **Baldachino, Canopy, Ciborium.**—The use of the umbrella as a sign of honor is of the highest antiquity,

and is still known in oriental countries. In the West it takes the shape of a canopy, or hanging, which we find in our courts of justice over the judge's seat. The Church also employed it, and the projecting work over the Bishop's throne, statues of saints, baptismal fonts, and the silken canopy used when the Blessed Sacrament is carried in procession, are all derived from the umbrella. The same mark of honor was erected over the altar. It usually consisted of four or six pillars supporting a richly decorated roof. Four curtains were draped between the pillars, and, when drawn, cut off the view of the altar from the people. The rich stuff of which these curtains were made came from "Baldac," now Bagdad, and thus the structure itself was called a "Baldachino" (băl-da-kē'nō). Why it is called "Ciborium" is not known. The Baldachino is supposed to be in all churches, but is found very seldom in America. In many places a vestige of it appears in the pillars placed on both sides of the altar, against the wall and supporting a kind of arch.

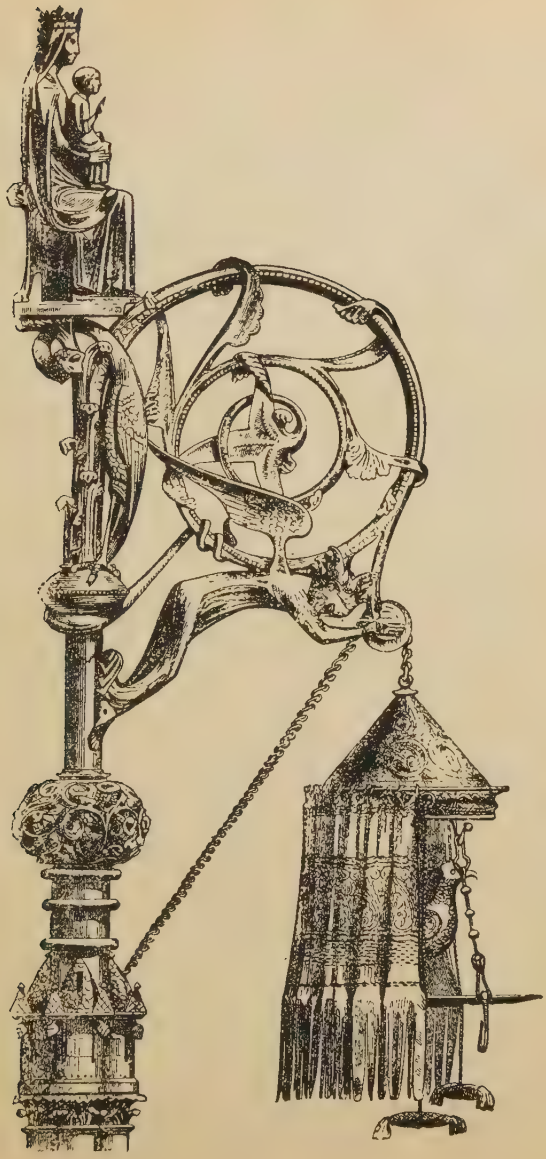
79. Credence Tables.—A small Table or a niche in the sanctuary wall on the south side of the altar is known as the credence. It contains the vessels and other necessaries for the Sacrifice. These are not taken to the altar until it is time to use them in the service. This table is known as the "Credence," from a custom in vogue during the early ages. The meats which were to be used at the tables of princes were first placed on a sideboard and tasted by a steward. The object of the custom was to guard against the serving of viands not properly cooked, as well as to provide against secret enemies who had recourse to poison to revenge personal or political wrongs. When the meat had been tasted it was worthy of trust or "credence." The table itself

soon obtained this name, and the word passed into common and Church use with the meaning of sideboard.

80. Altar Rails.—As we have seen, the sanctuary was shut off from the nave by railings. Those railings were sometimes very high in order to protect the relics of the saints which were in the sanctuary. With us the railings now serve as a Communion table, which formerly was a separate piece of furniture. They are provided with a top more or less flat, to which is often attached a white cloth used when the people approach to receive Holy Communion.

81. Ambos, Rood Lofts, Pulpits.—The preaching of the word of God forms part of the Church service. In the beginning the Bishop preached from his chair, which was placed at the end of the sanctuary. Near the chancel rails, however, in the front of the sanctuary, were two raised structures called "Ambos." The term comes from a Greek word meaning "to go up." From the Ambos were read the lessons from Holy Scriptures, and at times the preacher spoke from them. The picture of the Ambo in the Basilica of St. Clement, at Rome, gives an idea of their construction. Now, in some of the Basilicas pillars sprang from the chancel rails and carried an arch or beam bearing an image of Christ rising from the dead, or a Crucifix. This is known as the triumphal arch. Together with the chancel railing, it made a complete separation between the nave and sanctuary. In the Greek church chancel rails and triumphal arch have grown into a partition which entirely shuts off the altar from the people. It is decorated with statues and paintings, and is called the "Iconostasis" (ī-kō-nŏs′ta-sis) or "image stand." Now, as the triumphal arch and the chancel rails grew together to form a partition, so another partition was created by the joining of the trium-

phal arch and the Ambo. In the great cathedral and monastic churches the divine services were performed by large choirs. In order to accommodate those choirs, stalls were built outside the sanctuary in the transept. At the end of the stalls, toward the nave, the Ambos were placed, with a railing separating them from the people, and sometimes the triumphal arch was there. In the fourteenth century we find that these three features were embodied in a great gallery constructed sometimes of wood and sometimes of stone and marble, and cutting off the choir from the body of the church. Winding staircases from the north and south sides led to the top of the gallery, whereon were placed the reading desks of the old Ambos. Over the entrance was erected the Cross, and hence the whole structure was known as the "Rood Loft," Rood being an old English word for Cross. The bird's-eye view of the old choir in the Cathedral of Paris shows all the details. Those great galleries, however, were very inconvenient in this, that they shut off the view of the altar from the people. Accordingly, we find that their use was not very extensive, and that in many places they were removed to the west end of the church, and correspond with our organ gallery. If in the picture of the choir of the Cathedral of Paris we remove all of the rood-loft except the winding staircase, we get our modern "pulpit," the successor of the ancient "ambo." Besides those stationary pulpits, movable pulpits are also used. Before the Reformation there were outdoor pulpits; but outdoor preaching ceased on account of the religious disturbances of the sixteenth century.



EUCHARISTIC DOVE.

LESSON XV.

FURNITURE OF THE ALTAR.

82. Diptychs.—It was customary in ancient times for princes who were at peace with one another to exchange messages of honor and good will. These messages were written on tablets, the backs of which were beautifully ornamented. Two tablets, one folding on the other, like the cover of a book, and bound by cords or hinges, were called "Diptychs" (dĭp'tĭks), a Greek word meaning folded together or doubled. In Rome there were two officers known as Consuls, who during the republic held supreme power for one year. Even during the empire they were elected, although they ceased to have authority. At the beginning of the New Year those Consuls exchanged Diptychs, as we now send New Year cards. The custom was adopted by the other magistrates and by the Church. Diptychs were sent from one Bishop to another as a sign of friendship and communion, and the diptychs became part of the regular furniture of the altar. On them were inscribed the names of the Pope, Patriarchs and other Bishops; the names of those who died for the faith, the names of civil magistrates who had sent diptychs to the Church, the names of those for whose intention the Mass was offered, the names of those who had contributed to the support of the Church, and, finally, the names of the faithful departed, for whom prayers were asked. In the beginning all these names were read out during the Mass, but, as they became more numerous, and the reading would consume much time, the diptychs were laid on the altar, so that the priest could see the names. In course of time the custom ceased to be observed, and the diptychs were used

as frames for pictures or sculptures representing sacred scenes.

83. Retable.—The altar was originally shaped like a table or a tomb. It was set in the middle of the sanctuary, so that the ministers had free access to it from every side. It was not allowed to place anything on it except what was necessary for the sacrifice. About the eleventh century the canopies which were erected over the altars began to fall into disuse, and the altar itself was moved nearer and nearer to the back wall of the sanctuary. This change was accompanied by the practice of setting up perpendicularly the diptych now containing paintings and carvings at the back of the altar as an ornament on great feast days. From the position which it occupied it was called a "Retable," or "behind the table" (rē-tā'ble). In the course of time the retable was made a permanent fixture. It was enlarged and built of wood, stone, rare marbles, and even of precious metals. Sometimes it took the form of an arcade or of a succession of panels containing representations of sacred scenes. After the fifteenth century a second and a third story were added. The original retable appeared as a mere step, while the superstructure grew higher and higher with column, arch, pinnacle and niche. It was adorned with carvings, statues, relics and the like, and sometimes reached even to the roof. In some churches this superstructure on the retable took the shape of a great portico, the middle of which was occupied by a painting commonly known as an altar piece. The steps at the back of the altar proper, which represent the original retable, are used for candlesticks, flowers, relics and other decorations, as it is not lawful to place such things on the altar itself during the sacrifice. Table and retable are now commonly called the altar. But it

is well to bear in mind that the retable is merely a piece of ornamentation, and that the real altar is the table. The retable is also called a reredos (rēr'dŏs).

84. Tabernacle.—From the earliest times it was the practice of the Church to reserve the Blessed Eucharist for the communion of the sick. During the persecutions the Christians kept it in such places as they considered safe, even in private houses. After the persecutions it was reserved in the Church, but it had no fixed place. Sometimes there was a small room built for it, sometimes an elaborate tower; sometimes it was found in the sacristy, sometimes in a movable cupboard in the sanctuary, sometimes in a stationary cupboard set into the wall, either behind or on the north side of the altar, sometimes above the altar in a vessel hanging by a chain from a cross on the canopy or from an ornamental bracket, if there were no canopy. The vessel was in the shape of a dove, a cup, a box or a tower. It was covered with a small canopy from which hung miniature curtains, so that the vessel appeared to be set in a little tent. Hence the name "Tabernacle," from the Latin for tent. The vessel could be raised or lowered by means of a chain or pulley. It is easy to see that this method of preserving the Blessed Eucharist by means of a vessel suspended over the altar is one which is not safe in troublous times. It makes it easy for evil men to steal or profane the Sacrament. Hence it became necessary to reserve the Eucharist in a strong box which might offer some resistance to thieves. The growth of the retable, which offered a site almost on the altar itself, brought about an amalgamation of the two ancient methods. Accordingly, we find that since the reformation the cupboard is placed in the center of the retable and the custom of hanging the Eucharist over the altar

or of preserving it in a different place is now observed only in a few localities. From the name of the little tent which covered the dove this cupboard is now called the "tabernacle." It is built in remembrance of the shape of some of the old Eucharistic vessels, either as a box, a little house or a tower. Our modern altar, therefore, contains three parts, which it is well to keep distinct—first, the table or altar proper; secondly, the tabernacle, and thirdly, the retable, supporting the tabernacle and rising perpendicularly in the form of steps, arches and porticoes on either side of the tabernacle and sometimes like the Sacrament tower.

85. The Crucifix.—As the Mass is the same Sacrifice as that of the Cross we find that from the earliest times a Cross was used during the service. At first it was a plain Cross, without a figure, though often highly ornamented. From the sixth century onward the Crucifix or the Cross with the image of our Saviour affixed appears in use. It is a curious fact that up to the eleventh century Christ was represented as living on the Cross, but since then He is represented as dead. In keeping with the prohibition against placing anything on the altar except what was necessary for the Sacrifice, we find that in early times the Cross was placed on a stand on the floor to the right of the altar. Where ciboriums or canopies were in use it was suspended over the altar. After the introduction of retables, in the eleventh century, it was placed in the middle of the altar, and when Tabernacles came into use it was placed on top of the Tabernacle.

86. The Lights.—During the persecutions the Roman Christians worshiped in the Catacombs. As those were all underground, it was necessary to use lights during the services. This use was continued after the persecu-

tions had ceased, both in remembrance of the persecutions and for symbolical reasons. In the first place, Christ is the light of the world, and, as He is present on the altar, the candles symbolize that presence. Secondly, it appears to be a human instinct to use lights as a sign of joy. Towns and houses are illuminated on the occasion of great victories, and when people entertain visitors it is customary to decorate their apartments with many lights. For these reasons, the Church uses lights even during the day. Just as the altar is built in the shape of a tomb, so the lights recall the days of the Catacombs, and, just as people adorn their houses with lights to welcome their guests, so the Church adorns her altars to welcome our Lord. As we have seen, in early times the candles were not placed on the altar, but on the ground on each side or else were held by the ministers. After the eleventh century, like the Cross, they were placed on the retable, and sometimes at the corners of the altar itself. A lamp known as the Sanctuary Lamp burns day and night before the Blessed Sacrament. As the tabernacle is now placed on the high or chief altar, the lamp is usually suspended from the roof towards the front of the sanctuary.

87. Altar Cloths.—The table at which our Lord ate the Last Supper was covered with a cloth after the custom of the Jews. Hence, whenever the Supper was celebrated afterwards in commemoration of Him, the same practice was observed. Up to the fifteenth century the cloth was not spread on the altar until before Mass began, so that the altar usually remained bare or had an ornamental cover to preserve it from the dust. Since the seventh century the Altar Cloths have always been of linen, and since the ninth century three layers of cloth have been prescribed. These three layers are

obtained either by three distinct pieces of linen, or by two pieces, one of which is folded twice. The object of having three folds is no doubt to catch the Precious Blood, if by any chance it should happen to be spilled. But, added to this, is the fact that the Altar is a symbol of our Lord, and the various Altar Cloths correspond to the various cloths He was wrapped in when laid in the grave.

> "Peter therefore went out and that other disciple and they went toward the tomb. And they both ran together, and that other disciple did outrun Peter and came first to the sepulcher. And when he stooped down he saw the linen cloths lying; yet he went not in. Then cometh Simon Peter following him, and went into the sepulcher and saw the linen cloths lying, and the napkin that had been about his head, not lying with the linen cloths, but wrapt up in a place by itself." (Gospel of St. John, Chap. 20.)

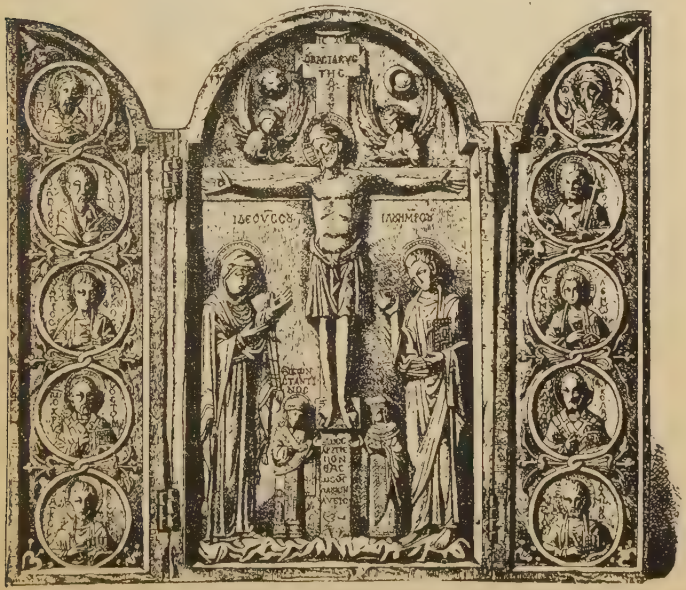
88. The Frontal and Antependium.—The two under cloths just cover the table, but the upper cloth hangs down at both ends almost to the ground. A fringe of lace or other ornamental work is often attached to the under cloth and is known as the "frontal" (frŏn'tal). Wherever the altar is not made entirely of stone or is not closed in, it is the custom to hang in front of it a curtain or screen known as the "antependium" (ăn-tĕ-pen'dĭ-um). Formerly the antependium was of metal like the retable (see No. 83), but it now consists of cloth stretched on a frame. When employed it should agree in color with the vestments used at the Mass. The antependium is not in very general use in this country except at Masses for the dead.

89. Mass Book and Altar Cards.—As we have explained above, formerly the Liturgy was not written. The priests were compelled to rely on their memo-

ries. When peace was given to the Church by the conversion of Constantine, this old rule did not disappear suddenly, but very gradually, so that only portions of the Liturgy, or such as were too long or too complicated to be learned by rote, were committed to writing. Thus we have the "Lectionary" (Lĕk'shun-ā-rĭ), which contained the "Lessons" read in the service, the "Evangeliary" (ē-văn-jĕl'i-a-rĭ), which contained the portions of the Gospel, the "Antiphonary" (an-tĭf'o-na-rī), which contained the passages to be sung. "Antiphon" (an'tĭf-ŏn) is a Greek word which originally meant a "reply," then a method of singing in which one choir or singer replied to or alternated with another choir or singer. All these books deal with the public prayer which preceded the Sacrifice. The Order of the Sacrifice itself, being most holy and mysterious, was not written until much later. It was called the "Book of Mysteries" or the "Sacramentary" (săk-ră-men'ta-rĭ). It contained most of those portions of the Liturgy which the priest recited. In the Middle Ages all these books were collected into one, which was called a "Missal," or "Mass Book." The edition which we use today was revised by command of the Pope in the sixteenth century, and is known as the Roman Missal. Portions of the prayers to be said by the priest are printed on cards and are set up on the altar for convenience sake. They spare the trouble of turning over to various places in the Mass Book. These cards are called "Altar Cards," or "Altar Charts." One is placed in front of the Tabernacle and one at each end of the altar. They are not found in many of the churches in Spain and Italy, while in churches of other places only one is used.

90. Relics and Flowers.—It is the custom to place

shrines containing the relics of the saints between the candlesticks on the steps of the retable. Moreover, the use of flowers is of very ancient date. In accordance with the law that nothing should be placed on the Table except what was necessary for the Sacrifice, the flowers, in early times, were hung in garlands or wreaths around the altar or on the walls of the sanctuary. Artificial flowers were first made in the thirteenth century by certain nuns of Flanders. The custom of placing flowers on the retable, begun in some convents of women, was adopted by the Mendicant Orders (Dominicans and Franciscans), then spread to the country churches, and came afterwards into general use. The Roman Basilicas, however, still proscribe them.



ANCIENT DIPTYCH.

LESSON XVI.

THE PRIESTHOOD.

91. Holy Order.—Three of the seven Sacraments set men in peculiar relations to God. Baptism makes us citizens in His Kingdom; Confirmation makes us soldiers of Christ, and Order makes us public officials in the Church. The word itself implies that there is a certain order or gradation in those officials, and, indeed, the very nature of society implies that there must be order. The Sacrament, therefore, by which bishops, priests and other ministers of the Church are constituted is known as Holy Order. Now, we may look on the Church in two ways, first, as a society with a government, or, secondly, as a society which worships God through the Liturgy. Though the same officers fulfill the duties of government and of public worship, they are organized in a different fashion for each end.

92. Ecclesiastics, Clerics, Ministers.—The conferring of the Sacrament of Orders sets apart certain men, as we have seen, for the service of the Church. From the Greek word for church, "Ecclesia," they are called in general "Ecclesiastics," or people belonging to the Church. In the Old Testament the tribe of Levi was set apart for this purpose, but in the New Testament men of every tribe and people may be chosen. We read in the Acts of the Apostles how a successor to Judas was elected:

"In those days Peter rose up in the midst of the brethren and said, 'Men brethren, the Scripture must needs be fulfilled which the Holy Ghost spake before by the mouth of David concerning Judas, who was the leader of them that took Jesus. For he was num-

bered amongst us, and had received his 'lot' in this ministry. Now, he hath obtained a field with the reward of his iniquity, and, being hanged, he burst asunder in the midst, and all his bowels gushed out. And it became known to all the dwellers at Jerusalem, insomuch that in their language that same field was called Haceldama, that is to say, The Field of Blood. For it is written in the book of Psalms:

'Let his habitation be made desolate,
And let no man dwell therein.
His bishopric let another take.'

Of the men therefore that have companied with us all the time that the Lord Jesus came in and went out among us, beginning from the Baptism of John unto the day that He was taken up from us, must one become a witness with us of His resurrection. And they appointed two, Joseph, called Barsabas, who was surnamed Justus, and Matthias. And they prayed and said, 'Thou Lord who knowest the hearts of all men show of these two the one Thou hast chosen to take the place of this ministry and apostleship from which Judas hath by transgression fallen that he might go unto his own place.' And they gave lots unto them, and the lot fell upon Matthias, and he was numbered with the eleven Apostles." (Chap. 1.)

Now, the Greek for lot is "kleros" (klē'ros), and those who obtained the lot in the ministry were known as "clerici," that is to say, clerics, clerks or clergymen. St. Jerome says:

"Let the cleric who serves the Church of Christ first interpret His name, and, finding the definition of His name, let him strive to be what he is called. For, if "kleros" in Greek is "lot" in Latin, clerics are, therefore, so called either because they are of the lot of the Lord, or because the Lord is their lot—that is, the portion of clerics. He, therefore, who is either himself the portion of the Lord, or has the Lord for his

> portion, ought so to live that he may both himself possess the Lord and be possessed by the Lord. He who possesses the Lord, and says, with the prophet, 'The Lord is my portion,' can have nothing besides the Lord; for if he have anything besides the Lord, the Lord will not be his portion." (On the Life of Clerics.)

The profession of clergymen is also called the "ministry," which means "service," because our Lord told His disciples that they should be as the servants of all.

> "Ye know that the princes of the Gentiles lord it over them; and they that are the greater exercise power upon them. It shall not be so among you; but whosoever will be the greater among you, let him be your 'minister,' and he that will be first among you, shall be your servant, even as the son of man is not come to be ministered unto, but to minister, and to give his life, a redemption for many." (St. Matthew, Chap. 20.)

93. The Hierarchy.—As in every government there are degrees, so there are various grades in the ministry. The body of persons entrusted with the Church Government is known as the "Hierarchy," from the two Greek words meaning "Sacred Government." The head of the Church is the Pope; then come the Bishops, then the priests, then the other ministers. "Cardinals," who form the Senate of the Church, are the clergy of the city and suburbs of Rome, though the title is given to many who do not live in Rome. "Patriarchs" were the Bishops of the churches founded directly or indirectly by the head of the Apostles, St. Peter, and they had rule over many other Bishops. They were originally the Bishops of Antioch, Alexandria and Rome. When the city of Constantinople

was founded its Bishop took this title, and it has been given to various other cities since then. An Archbishop is the head Bishop in a Province containing a number of other Bishops. A Bishop is the head of a diocese (No. 60). A Parish Priest or Pastor (shepherd) is the representative of the Bishop in a parish, or subdivision of a diocese. Parish comes from a Greek word meaning "neighborhood." Besides these, there are various other officials who help either the Bishop or the parish priest. A Bishop who helps a Bishop is known as a "Coadjutor"; a priest who helps a Pastor is known as an Assistant Priest. The word "Curate" is employed in the English-speaking countries of Europe for assistant, but in the other countries Curate means a Pastor.

94. The Ministry.—In the ministry, however, or the service of the altar, clerks are divided into two classes or Orders—the greater or "Major Orders," and the lessor or "Minor Orders." Those in major Orders are Bishops, Priests, Deacons and Subdeacons; those in minor Orders are Acolytes, Exorcists, Readers and Porters. In early times it was the custom to shave a portion of the head as a sign that one intended to devote himself to the clerical state. This was known by the Latin word for shaving, "Tonsure." Those who had received the first Tonsure were known as clerics or clerks. The Porters had charge of the Church doors, and it was their duty to see that only those who had a right to be present at the service were admitted. The necessity for such an officer may be seen from No. 32 on the discipline of the secret. The "Reader," or Lector, was set aside to read to the people various portions of the Sacred Scripture. The "Exorcist" had charge of those who were possessed by the devil, and received power to exorcise or cast out evil spirits. The

"Acolyte" served at the altar, like the boys now known as Mass-servers. The word is merely the Greek for an attendant. The Major Orders have already been explained, with the exception of the Deacon and Subdeacon, in No. 19. The "Deacons" were appointed by the Apostles to attend to the temporal affairs or business of the Church and to assist at the divine service. We read in the Acts of the Apostles:

> "Now, in those days, when the number of the disciples was increasing, there arose a murmuring of the Greeks against the Hebrews because their widows were neglected in the ministration. And the twelve called the multitude of the disciples together and said, 'It is not fit that we should leave the word of God and serve tables. Wherefore, brethren, look ye out from among you seven men of good reputation, full of the Holy Ghost and of wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer and to the ministry of the word.' And the saying pleased all the multitude, and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip and Prochorus, and Nicanor and Timon, and Parmenas and Nicolas, a proselyte of Antioch; whom they set before the Apostles; and when they had prayed they laid their hands on them. (Chap. 6.)

The deacon also read the Gospels, made proclamations to the people and assisted the priest at the altar. The "Subdeacon" assists the deacon and also reads certain portions of the Scripture.

95. Number of Ministers.—In ancient times the churches were organized with a set complement of ministers. Thus, there was in Rome a staff consisting of one Bishop, forty-six Priests, seven Deacons, seven Subdeacons, forty-two Acolytes, forty-two Exorcists, forty-

two Readers and fifty-two Porters. In modern times, however, churches are not organized on such an elaborate scale. One of the chief purposes of all those lesser Orders was to prepare candidates for the priesthood. That preparation was carried on under the eye of the Bishop, and the aspirants were trained in the minor offices. Now, the training is carried on in colleges called seminaries. And it is only there that we find the orders lower than the priesthood employed. As the priesthood contains them all, whenever it becomes necessary a priest acts as a deacon or subdeacon. The office of acolyte in our churches is performed by boys known as altar boys and a layman known as a Sexton (contracted from Sacristan), takes the place of the Porter, and also attends to that part of the deacon's duty which dealt with the Sacristy or Diaconicum described in No. 72.

96. Religious Orders.—In the great society called the State we have a number of lesser societies, associations or corporations composed of persons banded together for some special object, as, for instance, the transaction of business, the promotion of education, the advancement of science. In like manner, in the universal society called the Church we have a number of particular societies established, in the first place, for the sanctification of their members, and, in the second place, for the carrying out of certain works tending to the sanctification of others, such as the celebration of the Liturgy, preaching, teaching, nursing the sick, relieving the poor. You will remember the great movement which produced the monks. Those monks who kept up the old practice of living alone were called "solitaries," "hermits," "anchorites." Those who grouped themselves into monasteries and followed a rule were styled "regulars," from

the Latin "regula," a rule. When a number of monasteries, or houses, followed the order of a common center they were said to belong to a Religious Order. Religious Orders that lived on alms were called Mendicant Orders. Their members were Friars, which means Brothers. Lay Brothers, or simply Brothers, is commonly applied to the members of Religious Orders who are not clerics. The Orders of women are very numerous, and are devoted to every work of charity. Their members are termed Nuns or Sisters. A general name for all persons belonging to Religious Orders is "Religious." The clergy who serve the diocese are called Seculars. The clergy who are members of communities are called Regulars.

ICONOSTASIS IN GREEK CHURCH.

LESSON XVII.

THE CHURCH YEAR.

97. **The Calendar.**—The first day of the Roman month was known as the "Calends," and an account book used for computing interest due on that date was called a "Calendarium." This name was also given to a list of the days of the year with the various events which happen on them. In Church usage a "Calendar" marks the days set apart for particular religious celebrations.

98. **Feasts and Fasts.**—We saw in No. 63 that the Christians were in the habit of celebrating the anniversaries of the death of the Martyrs. As these Martyrs gave their lives as a testimony for Christ, our fathers in the faith considered them supremely happy, and their death was not a sorrowful event, but an occasion of joy. Hence the anniversaries of the Martyrs were known as "feasts" or "festivals." When the time of persecution passed, the Church also observed the anniversaries of holy men who had not laid down their lives indeed for the faith, but had persevered in a saintly career. Those men were known as "Confessors," because they had confessed Christ by their actions. As in the case of the Martyrs, the anniversary of their death was celebrated because that was, to use the language of the Liturgy, their birthday in heaven. Besides days of rejoicing, there are times of penance and fasting, when men bewail their sins and implore God for mercy. These days are known as the "Fasts" of the Church.

99. **Vigils, Pasch, Easter.**—The day on which Christ rose from the dead was the great day for the Christian world. It was the triumph of our Lord over all His enemies, and it was the proof of His divinity. Christ

has promised to come again in the clouds with great power and majesty. When He shall come we do not know, but He has commanded us to be always ready. It was believed that this coming would take place in the night and on the anniversary of the Resurrection. Acting on the injunction to "watch and pray," the early Christians spent the night before the feast of the Resurrection in watching and in praying. From the Latin word "vigilare," which means to watch, we have the word "vigil," signifying the eve of a feast. In the Old Testament we read how the Jews were delivered from Egypt. After many signs and wonders, an angel "passed over" the land, destroying the first-born son in every Egyptian house. The terror inspired by this plague caused Pharao, the Monarch of Egypt, to let the Hebrews go. In memory of their deliverance, the Jews celebrated a feast called the "Passover," in Hebrew "Pesach" (pĕs′ak), Latin "Pascha." The feast was a prophecy of the greater deliverance by which the whole human race was redeemed by Christ. Hence the day of the Resurrection was known as the "Pasch." When the faith was preached among the Anglo-Saxons they called the Paschal feast "Easter." The word is derived from the name of the Saxon goddess of the Spring or Dawn, "Eastra" (ā′stră), because the festival falls in the springtime. All Christians, however, excepting those speaking Teutonic languages, call the day by some modification of "Pascha."

100. Month, Week, Sabbath, Sunday.—Speaking roughly, the moon makes twelve revolutions around the earth in a year. One-twelfth of the year, therefore, is called a "Month," and one-fourth of the month is called a "Week." The week consists of seven days, which are known by the names of the heathen gods -Sun, Moon,

Tiw (Tē′u), Woden (Wō′den), Thor (Thór), Frigu (frē′gu), and Saetern (Săt′érn). In the old law the Jews were commanded to rest on the last day of the week and to keep it holy. From the Hebrew word for rest it was known as the "Sabbath." By the coming of Christ all the Jewish ceremonies were abolished, and of course the Sabbath with them. In its place the first day of the week, or the day on which Christ rose from the dead, was kept as a festival day, and was known as the Lord's day. Hence we have the ecclesiastical names for Saturday and Sunday, namely, the Sabbath and the Lord's day. The practice common in England of calling the Sunday the Sabbath is attributable to the Puritans, who confounded the Lord's day with the Hebrew Sabbath. The names of the other days of the week in Church usage are borrowed from Easter week. That whole week was observed as a series of feasts, and, as Sunday was the first feast, Monday was the second feast, Tuesday the third feast, and so on. In Latin the word for holiday is "feria," so in the Ecclesiastical Calendar Monday is Feria 2, Tuesday Feria 3, Wednesday Feria 4, Thursday Feria 5, and Friday Feria 6. It may be noted that the Church follows the usage of the Jews, and in her Liturgy considers that the day lasts from sunset to sunset. In her legislation, however, she follows the civil computation from midnight to midnight.

101. Solar Year, Civil Year, Leap Year, Lunar Year.—The period of time during which the earth makes a complete revolution around the sun is known as the "solar year," or sun year. It consists of 365 days and a fraction. It is this fraction which causes most of the trouble to calendar makers. The "civil year," or the year used in business or civil computations, is borrowed

from the Romans. Their year began in March, as we may see from the names of September, October, etc., which mean seventh month, eighth month, etc. Julius Caesar made the year begin on the first of January, and he ordered that the odd-numbered months should have thirty-one days and the even-numbered months thirty, excepting February, which should have twenty-nine. His name Julius was given to the ancient fifth month, "Quintilis," which has since been known as July. His successor, Augustus, considered that he was entitled also to give his name to a month, so the sixth, or "Sextilis," has since been called August. As Sextilis, however, was an even-numbered month, it had only thirty days, so Augustus took one day from February, and gave his own month as many days as July had. Then, to prevent three months of thirty-one days from coming together, September and November were reduced to thirty days, and thirty-one were given to October and December. Hence, in the civil year up to August, the odd-numbered months have an odd number of days, and the even-numbered months an even number of days, while from August onward the case is reversed. Julius Caesar also tried to manage the fraction spoken of above. That fraction is nearly six hours, or one-fourth of a day. Hence he ordered that every four years the year should consist of 366 days, and that the extra day should be given to the shortest month, February. Such a year is said to leap over this day, and is called "Leap Year." This device was intended to keep the solar year and the civil year together. The troublesome fraction is not six hours even, but is a little over eleven minutes short of six hours. Small as this difference is, it amounts to a day in 128 years, and in the course of centuries makes a serious discrepancy between the civil and the solar

year. In 1582, it had come to be about ten days, and in that year Pope Gregory XIII ordered that the days between October 4th and October 15th should be suppressed. As the error in the Julian year is about three days in 400 years, he decreed that three leap years be abolished every four centuries. This is done by making the last year of each century a common year, except when the "number" of the century is divisible by four. Thus the sixteenth was a leap year, but the seventeenth, eighteenth and nineteenth are common years. The period during which the moon makes twelve revolutions around the earth is called the "lunar year," or the moon year. It consists of 354 days, or eleven days less than the solar year. The month is counted from new moon to new moon.

102. Ecclesiastical Year.—The Church year is "luni-solar," that is to say, it is regulated both by the solar and the lunar year. As we have seen, the feast of Easter is known as the Christian Pasch. The Jews, with whom the Passover originated, used the lunar year. Hence, in calculating Easter we have to follow the same method, and part of the Church year is lunar. As we have borrowed the Roman year for other purposes, and as the Roman year is based on the solar year, part of the Church year is solar. Now, every one knows that the time when the sun is above the horizon is not always equal to the time he is below the horizon. In summer the day is longer than the night, and in winter the night is longer than the day. In fact, there are only two dates in the year when the night is equal to the day. These two dates are called the "equinoxes." The word comes from the Latin, and means equal night. One equinox occurs in March, and is called the Vernal or Spring Equinox, and the other in September, and is called the

Autumnal Equinox. The Jews begin their civil year with the new moon of the Autumnal Equinox, but their religious year begins with the new moon of the Vernal Equinox, and at the full moon is celebrated the great festival of the Passover.

"And the Lord said to Moses and Aaron in the land of Egypt: This month shall be to you the beginning of months: it shall be the first of the months of the year. Speak ye to the whole assembly of the children of Israel and say to them: On the tenth day of this month let every man take a lamb by their families and houses. And it shall be a lamb without blemish, a male of one year: according to which rite also ye shall take a kid. And ye shall keep it until the fourteenth day of this month: and the whole multitude of the children of Israel shall sacrifice it in the evening. And they shall take the blood thereof, and put it upon both the side posts, and on the upper door posts of the houses, wherein they shall eat it. And they shall eat the flesh that night roasted at the fire, and unleavened bread with wild lettuce. And thus ye shall eat it: ye shall gird your loins, and ye shall have shoes on your feet, holding staves in your hands, and ye shall eat in haste, for it is the Pasch, that is, the Passover of the Lord. And I will pass through the land of Egypt that night and will kill every first-born in the land of Egypt, both man and beast. And the blood shall be unto you a sign on the houses where ye shall be: and I shall see the blood and shall pass over you, and the plague shall not be upon you to destroy you when I shall strike the land of Egypt. And this day shall be for a memorial unto you, and ye shall keep it a feast unto the Lord in your generations with an everlasting observance. Seven days shall ye eat unleavened bread: in the first day there shall be no leaven in your houses: whosoever shall eat anything leavened from the first day until the seventh day, that soul shall perish out of Israel. The

first day shall be holy and solemn, and the seventh day shall be kept with the like solemnity." (Exodus, Chap. 12.)

In the beginning some kept the Christian Pasch on the fourteenth day of the first month, no matter on what day of the week it fell. This custom prevailed in Asia Minor. The Roman Church, however, always celebrated the Pasch on Sunday, the day of the Resurrection, and this method was made obligatory by the Council of Nice in 325. Easter then depends on the following conditions:

"(a) It must be celebrated on Sunday.
(b) This Sunday must be the first Sunday after the fourteenth day of the paschal moon.
(c) This Sunday must not be the fourteenth day of the paschal moon, in order to avoid the practice of Asia Minor.
(d) The paschal moon is the moon whose fourteenth day (full moon) falls on or next follows the day of the Vernal Equinox."

Hence, in short: Easter is the first Sunday after the first full moon on or after March 21st. This is the first point in the Ecclesiastical year, and, as it does not always fall on the same date, it is a movable point, and the feasts calculated from it are called movable feasts. The second point in the year for the calculation of movable feasts is the 25th of December, Christmas Day. On these two points revolve the great cycles or circles of feasts and fasts.

103. The Easter Cycle.—Taking Easter as the center, we count backwards and forwards. Counting backwards, we have the Forty Days of Lent and the three weeks of preparation for Lent, styled Septuagesima. The six Sundays in Lent are known as the first, second, third

and fourth of Quadragesima, Passion Sunday and Palm Sunday. Counting forwards, we have five Sundays after Easter, then Ascension Thursday, and in ten days Pentecost. The Sundays after Pentecost run on until they clash with Advent.

104. The Christmas Cycle.—The feast of Christmas is regulated by the Civil Year. It is always held on the twenty-fifth of December, no matter what day of the week it falls on. The Four Sundays before Christmas are called Advent, and correspond to Lent, i. e., as a season of preparation. The first of January is Circumcision, and the 6th of January is Epiphany, or Little Christmas. The Sundays after Epiphany are counted like the Sundays after Pentecost, and run on until they clash with Septuagesima. When Easter is early the unused Sundays are taken up before the Last Sunday after Pentecost.

105. Fixed Feasts.—Christmas is what we call a Fixed Feast, because it always falls on the same day of the month. The festivals of the saints are practically all fixed feasts, as you may see by consulting a calendar.

106. Movable Feasts of the Civil Year.—In modern times a new series of movable feasts grew up dependent on the month or the week of the Civil Year. Thus, the first Sunday in July was dedicated to the Precious Blood, and the first Sunday in October to the Rosary. The legislation of Pius X has been unfavorable to this movement, and fixed dates have been provided for such feasts, though, in the case of some, provision is made for saying their Mass on the old Sunday. Popular devotion consecrates the First Friday of each month to the Sacred Heart, while March is dedicated to St. Joseph, May to the Blessed Virgin, October to the Rosary, November to the Faithful Departed.

107. Holy Days of Obligation.—Besides the Sundays, the Church Law, Canon 1247, prescribes that the following ten feasts should be kept in the same manner as Sundays, namely, by attending Mass and abstaining from servile work: Christmas, New Year, Epiphany, Ascension and Corpus Christi, the Immaculate Conception and the Assumption, St. Joseph's Day, Sts. Peter and Paul, and All Saints. In the United States the number has been reduced to six, namely, three feasts of our Lord—Christmas Day, New Year's Day and the Ascension; two of our Lady, the Assumption and the Immaculate Conception, and one of all the saints, All Saints' Day, November 1st.

108. Vigils, Octaves, Ember Days.—We have already seen what is meant by a Vigil. The fasting Vigils are reduced to five: Christmas, Easter, Pentecost, Assumption and All Saints'. On the Easter Vigil the fast ends at 12 noon. The Octave is a prolongation of a feast for eight days. Formerly the conferring of Holy Orders took place four times a year. Before the ceremony the people gave themselves to prayer and fasting that God would give good ministers to His Church. They occur four times a year, and are called "Quatuor Tempora," or Quarter Tense. We usually know them as Ember Days. In spring they are kept on Wednesday, Friday and Saturday in the week after the first Sunday in Lent. In summer they occur in Pentecost Week, in fall during the week after September 14th, and in winter in the week after the third Sunday in Advent.

109. The Titles of Saints.—As we have seen in No. 98, a person who gave up his life for the faith was called a "Martyr"; a saint who did not die for the faith, but confessed it by his life, was known as a "Confessor." In the calendar the title Martyr simply is put

after a saint's name if he were a layman or if he were in Orders lower than the Episcopate. Only in a few cases is the simple priesthood set forth, e. g., St. Valentine and St. Jerome. The Apostles and Evangelists bear the title Apostle or Evangelist simply, because they were all martyrs. A Confessor is either a Bishop and Confessor or a Confessor simply. The Popes are entitled Pope and Martyr or Pope and Confessor, as the case may be. The great heads of the Monastic houses or Orders (No. 96) are known as Abbots. Men who have rendered great service to the Church by their writings are called Doctors of the Church. Women are known as Virgins or Widows, with the title Martyr added if they have died for the faith. Kings and Queens are given their royal designations.

110. Rank of Feasts.—The Easter and Christmas Cycles provide for the celebration of the Liturgy during the whole year. Outside of the greater feasts, such as Pentecost and the like, the Offices or the Prayers to be said are called either Sunday or Ferial Offices. Now, the growth of fixed feasts interferes with the saying of these Offices. Originally, when a great saint's day came on a Feria, that is to say, on a day of the week (No. 100), two Offices were recited, the Office of the Feria depending on the Easter or Christmas Cycle and the Office of the Saint. Hence, such a day was called a "Double." In some cases, where the Saint was not so renowned, a compromise was made and the Offices of the Saint and Feria were blended into one. Such a day was called a "semi-double," or half-double. Where the name of the Saint was barely mentioned the day was called a "simple."

PRIEST VESTING FOR MASS—CASSOCK AND BERETTA.

LESSON XVIII.

OFFICIAL UNIFORMS.

111. Uniforms.—The public officials of the Church act in the name of the Church as the public officials of the State act in the name of the people. Now, we find that it is the custom for the civil officials to wear a certain style of clothing which marks them as the representatives of the State. Thus we have military uniforms, police uniforms, judges' gowns and the like. In this country the use of distinctive clothes for governmental officials is not as extended as in other countries. But the custom is gradually growing, and it is now sufficiently extensive to illustrate the principle that the public officials are distinguished by a peculiar dress.

112. Vestments.—In the Church we find that the public officials also use a uniform when officiating at the divine services. The technical names for such uniforms are "Vestments," "Sacred Vestments" or "Ornaments." (See No. 72.) These Vestments are employed, not only to mark the ministers as representatives of the Church, but also for the purpose of maintaining the dignity and adding to the solemnity of the Liturgy. When we go to visit one for whom we have great respect we always wish to appear in our best. So when we appear before Almighty God there is a natural inclination to do Him as much honor at least as we would do our fellow men.

113. Origin of Vestments.—It is very important to remember that uniforms or vestments were originally the ordinary dress of the people. In civil affairs, as well as in ecclesiastical, this is true. They represent a style of clothes which was once universal, but has passed now from general use. The public have followed the

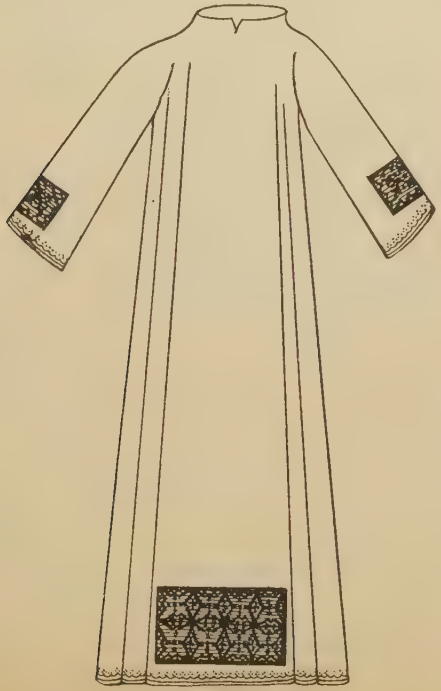
changes of fashion; the officials have clung to the old shape and cut. In the Church it is certain that for five centuries the vestments worn in the Liturgy differed in nothing from the clothes worn in civil life. They may have been of better stuff, and it is true that, once they were employed in the Church, it was not permitted to turn them again to profane uses. After the invasions of the barbarians the style of civil garments was changed, and thus the Church vestments obtained in the eyes of the people a special and peculiar form.

114. The Cassock.—This is particularly remarkable in the case of the ordinary dress of the cleric. It is easy to understand that in the days of the persecution the clergy would not distinguish themselves by affecting a special style of clothing. Indeed, they wore the ordinary habiliments of the people, and the distinction which afterwards grew up arose from the fact that the popular fashions changed, while the ecclesiastics clung to the old styles. Thus the "Cassock" or "Soutane," which is a long black garment reaching to the heels, is really the ancestor of the modern coat. If we lengthen the skirts of an ordinary "Prince Albert" and turn up the collar, we have the Cassock. This was the common garment of the people in the Middle Ages, and all the modern styles of coats have arisen by cutting and slashing at the skirts and by turning down the collar. The name Cassock probably comes from the Italian word, "Casa," a house, and the Cassock covered the whole body like a little house. It is called "Soutane," from the Latin word "Subtus," under, because worn under the other vestments. In Catholic countries like France and Italy the Cassock is worn by the clergy even on the streets. In the United States and other English-speaking countries it is used only in the church and house. The color

of the Cassock varies with rank of the person who wears it. The Pope's Cassock is white, a Cardinal's red, a Bishop's purple, a priest's black. In seasons of penance and mourning a Cardinal wears violet and a Bishop black. The Cassocks of the members of some of the Religious Orders differ in shape and material from the Cassocks of the Diocesan clergy. The Cistercians and Dominicans wear white, the Franciscans a dark brown. Among the Regulars, the Cassock is known as the "habit," from the French word "habit," a coat. When a member of a religious Order is made a Bishop he retains the color peculiar to his Order.

115. Colors of Vestments.—From the preceding paragraph it will be seen that various colors are employed in the vestments. Up to the sixth century the liturgical garments were white, but during the Middle Ages an elaborate scheme of colors was devised. "White," being the original color, is used on all feasts, except those of saints who have shed their blood for the faith. Naturally for such Martyrs "Red" is in use. It is also appropriately employed on the feasts commemorative of the various incidents of our Lord's Passion, and on Pentecost Sunday, in memory of the "tongues of fire" which came down upon the Apostles. "Violet" is the color of mourning, and is used on occasions of public affliction and sorrow, as, for instance, during Lent. It appears on one feast, namely, that of the Holy Innocents, and reminds us of the "voice in Rama, lamentation and great mourning." "Green" is the symbol of hope and of the resurrection, and is used on all Sundays whereon White or Red or Violet is not appropriate. "Black" is set for the Liturgy of the dead, and for Good Friday, the anniversary of the Crucifixion. It should be noticed that the festival colors, that is to say,

White, Red and Green, may be replaced by vestments of cloth of gold. Violet and black are the penitential colors, and were formerly considered as mere varieties of the one color. Hence they were interchangeable. In fact, even now in certain circumstances violet takes the place of black. Rose-colored vestments are used at Solemn Mass on the third Sunday in Advent and the fourth in Lent. Blue vestments are permitted on the feasts of the Blessed Virgin in the Spanish churches. In the Oriental Liturgies the development of the color scheme has been much restricted. Many of the Eastern Churches still use white vestments exclusively.



ALB WITH APPARELS.

LESSON XIX.

MASS VESTMENTS.

116. Amice, Berretta, Mitre, Tiara, Cowl.—The ancient Romans did not wear hats. Those articles of dress came from the East, and the true Romans preferred to go bareheaded. If a head covering became necessary, they used a fold of the "toga," or the blanketlike gown, which was the national garment. For many centuries, the priest celebrated Mass with bare head and neck, but gradually an oblong piece of linen, representing the fold of the toga, was put over the head and tied around the neck. This is known as the "Amice," which comes from a Latin word, "amictus," meaning "a cloak." After the Mass had begun, the amice was pushed back from the head like a hood. At present the Dominican and Franciscan friars observe this use, but the custom of removing it from the head before Mass begins has become general. Accordingly, the priest now merely rests it on his head for a moment, and then places it on his shoulders and around his neck. In order to fasten it securely, two strings are attached to the upper corners. These pass under the arms, and are brought round and tied in front. The amice is made of linen, and has a cross marked on it which the priest kisses before putting on. When vesting himself with it, he says: "Place on my head, O Lord, the helmet of salvation to resist the attacks of the devil." The prayer refers to the Epistle of St. Paul to the Ephesians.

> "Put ye on the armor of God that ye may be able to stand against the deceits of the devil. For our wrestling is not against flesh and blood: but against principalities and powers, against the rulers of the world

of this darkness, against the spirits of wickedness in the high places. Therefore take unto you the armor of God that ye may be able to resist in the evil day, and to stand in all things perfect. Stand therefore, having your loins girt about with truth, and having on the breastplate of justice, and your feet shod with the preparation of the gospel of peace; and in all things taking the shield of faith, wherewith ye may be able to extinguish all the fiery darts of the most wicked one and take unto you the helmet of salvation; and the sword of the spirit, which is the word of God." (Chap. 6.)

The disuse of the amice as a head covering was facilitated by the introduction of the "Berretta." This was simply a cloth cap, and was in general use by all classes. In "The Lay of the Last Minstrel" we read the description of the English yeoman:

"His coal-black hair shorn round and close
Set off his sun-burned face;
Old England's sign, Saint George's cross,
His barret-cap did grace."

At present it is used solely by ecclesiastics, and is a square cap, with three and sometimes four prominences or projecting corners rising from its crown, with a tassel usually in the middle where the corners meet. The color of the berretta matches the ordinary color of the cassock (No. 113). In Rome, the cap used by Bishops was made of linen, silk or other precious stuffs. Its shape developed on different lines from the berretta, and it is now known as a "Mitre." It consists of a band across the forehead, like a crown, the two ends of which hang down behind. From this band the cap rises to two points called the horns of the mitre. The mitre used by the Pope has only one horn, but there are three bands of crowns around it. It is known as the "tiara" (tī-ā′ra).

The monks use a hood of the same material as the habit to cover their heads. The hood is called the "Cowl," from "cucullus," a Latin word, meaning a cap or hood. In the picture of the German Bishop of the fifteenth century we see the two horns of the mitre, but the ends of the bands which hang down are not visible.

117. Alb, Girdle, Apparels, Surplice, Rochet.—"Albus" is the Latin for white, and "Alb" is a white garment. It was the common undergarment of the Greeks and Romans, and consisted of a loose linen gown reaching from head to foot and provided with sleeves. Its shape has remained the same through all the centuries. In the middle ages it was ornamented with square pieces of colored embroidery sewed on at four places on the alb, namely, on the two wrists and near the hem, both before and behind. These pieces of embroidery are called "Apparels." In modern times the alb is usually ornamented with a fringe of lace, and sometimes this fringe is so deep that none of the original garment is at all visible. As the priest puts on the alb, he says: "Make me white, O Lord, and cleanse my heart that having been made white in the blood of the Lamb, I may obtain everlasting joy." This prayer refers to the Apocalypse of St. John.

> "I saw a great multitude standing before the throne and in the sight of the Lamb clothed with white garments and palms in their hands. . . . And one of the priests answered and said unto me: These that are clothed in white garments, who are they and whence came they? And I said to him: My Lord, thou knowest. And he said to me, These are they who come out of great tribulation, and have washed their garments and have made them white in the blood of the Lamb. Therefore they are before the throne of God, and they serve Him day and night in His temple: and he that

sitteth on the throne shall dwell over them. They shall no more hunger nor thirst, neither shall the sun fall on them nor any heat, for the Lamb who is in the midst of the throne shall rule them, and shall lead them to the fountains of the waters of life, and God shall wipe away all tears from their eyes." (Chap. 7.)

As the alb is a loose garment, it is tied around the waist with a cord known as the "girdle," or "cincture." The priest says while fastening it on: "Gird me, O Lord, with the girdle of purity and extinguish in my loins the fire of lust that the virtue of self-restraint and chastity may remain in me." The alb is the common vestment for all the ministers at the altar. We find, however, that in course of time it was much curtailed when not worn with other vestments. This shortened form of the alb hardly reaches to the knee. In the case of Bishops it has narrow sleeves, and is called a "Rochet" (rŏ′chĕt), a small coat, from "Rock," a coat. When worn by other clerics it has wide sleeves, and is called a "Surplice." In the ninth century the monks used dresses of fur to protect them from the cold and damp during the long offices in church. "Pellis" is the Latin for skin, and "super" is over, so that "superpelliceum," from which comes our "surplice," signifies merely a garment worn over a fur dress. As in the case of the alb, surplices and rochets are often fringed with linen lace and sometimes made entirely of that material.

118. Maniple, Stole.—The Latin word "manipulus" means a handful, and hence anything which was held in the hand, as, for instance, a handkerchief. As the alb has no pockets, the handkerchief was worn on the left sleeve, and was called a Maniple. After the twelfth century it was made of precious materials and was highly ornamented. Thus it was gradually turned from its

original use and became a liturgical ornament. However, its first meaning is still referred to in the prayer which is said by the priest as he puts it on: "Be it mine, O Lord, to bear the maniple of weeping and sorrow that I may receive with joy the reward of toil." The length of the maniple when opened out is a little over three feet. Another scarf made of the same stuff and almost of the same shape, but three times as long, is worn around the neck. This is known as the "Stole," from a Greek word meaning a "garment," and, like the sashes worn by certain military officers, is a sign of rank. Only those who have received deacon's orders (No. 94) are allowed to use it. The deacon wears it like a scarf across his breast, from left to right. As he is the minister at the altar, it is necessary that his right hand should be free, and, as the Stole was much wider and more cumbersome in former times, it was hung from the left shoulder, At Mass the priest wears the stole crossed upon his breast, in memory of the Sacrifice of the Cross. The Bishop, however, wears a metal cross, and so he does not cross the stole, but allows it to hang down in parallel lines. Where the priest uses the stole outside of Mass he does so as a sign of the jurisdiction or authority he has from his Bishop, and accordingly he wears it after the episcopal manner. While putting it on he says: "Give me back, O Lord, the garment of immortality which I lost in the sin of my first parents; and, however unworthily I approach Thy sacred mystery, may I merit nevertheless joy eternal."

119. Chasuble, Cope.—The common outer garment in use among the populations of the Roman empire at the introduction of Christianity was a large circular cloak with an opening in the center. Through this opening the head

was inserted, and the cloak fell from the neck to the heels, completely covering the body like a bell or a little house. The ecclesiastical name for it comes, like cassock, from "casa" (No. 114). "Casula" means a "little house," and "Chasuble" is the name of the outer vestment. In its original shape it completely covered the body, and when it was necessary to use the hands the sides of the chasuble were folded back. To assist in thus freeing the arms, the chasuble was made from an oval, instead of a circular piece of cloth, and hence, when worn, it was longer at the back and in front than on the sides. The chasuble of St. Thomas à Becket, which is still preserved at Sens, in France, shows this form. The inconvenience of the folds hanging at the side led to cutting them away altogether, so that the chasuble, as seen in most churches today, consists merely of the front and back of the ancient chasuble. The sides have disappeared completely. The priest says when putting it on: "O Lord who didst say, My yoke is sweet and My burden light, grant that I may bear it in such manner as to obtain Thy grace. Amen."

In order to render the ancient chasuble more convenient, it was sometimes cut up the middle, thus forming a cloak open in front. This vestment is now provided with a hood, and is known as a "Cope." Unlike the chasuble, it is not considered a sacrificial vestment, but may be worn by all clerics, and even by laymen. The clasp joining the front of the cope is called the "Morse," from the Latin "mordere," to bite.

PRIEST VESTING FOR MASS—AMICE.

LESSON XX.

SPECIAL ORNAMENTS.

120. Orphreys.—In ancient Rome a broad purple band was sewed on the garments of the senators to distinguish their rank. The knights used a narrow band of the same color. In later times those ornaments were used on Church vestments, and, as the material employed in making them was no longer purple stuff, but more frequently gold braid, they were known as "Orphreys" (ór'frĭz), from the French words "or," gold, and "fraise," fringe. Besides serving as a border, the Orphreys on chasubles in this country form a cross on the back, and in front of the vestment fall in a straight line. But, anciently, there was a greater variety in the arrangement of them, as may be seen from the picture of the chasuble of St. Thomas à Becket.

121. Dalmatic, Tunic.—A long robe with sleeves and partly open at the side was introduced into Rome about the second century, and speedily became fashionable. As it was brought from Dalmatia, it was called a "Dalmatic." Originally, the use of the Dalmatic was peculiar to the deacons of Rome, but spread gradually therefrom to other parts of the Church. From the very earliest times, it was worn also by Bishops, and we find that it was employed, as well as the amice, alb, stole and cope, by kings and emperors at their coronation. The "Tunic" was originally of the same shape as the dalmatic, only a little shorter; at present they are identical in form. The Tunic is the proper vestment for subdeacons. The orphreys on the dalmatic and tunic are arranged in parallel bands.

122. The Pallium.—The Pallium (păl'i-um) was a square woolen overgarment used by the Greeks, and especially by the philosophers. Afterwards it was worn by Christians who devoted their lives to works of piety and to the study of divine things. In course of time the Pallium was used by the Bishops as a mark of their teaching authority. The Roman Pallium is the only pallium used now. Like the stole, it has been reduced to a narrow band, which is worn over the shoulders, with the ends hanging down the back and the breast. It is made of white wool, and has four black crosses marked upon it. Each year two lambs are brought to the Church of St. Agnes at Rome. From their fleece the pallium is made by the nuns of a local community. The pallium is left all night on the tomb of St. Peter, and is then sent to the Bishop for whom it is destined. It signifies the union which exists between the See of St. Peter and the other great Sees of Christendom. Hence it is very seldom given to a simple Bishop, but it is always given to Archbishops, Patriarchs and the like who have rule over other Bishops. The pallium is worn only on the great feasts, and then over the chasuble.

123. Scapulars, Cords.—The word "Scapular" comes from the Latin "scapulae," the shoulders. It was a cloak which covered the shoulders, and was formerly affected by the monks, who wore it over their other dress when at work. At present it forms part of the habit (No. 114) of many of the Orders. It consists of a long strip of cloth, with an opening for the head. It falls down over the cassock before and behind. An abbreviated form of the Scapular is worn by lay people. This scapular consists of two pieces of cloth worn on the breast and back after the manner of the monastic scapular and connected over the shoulders by strings.

The scapular is the uniform of a society, and the person who wears it performs certain religious duties enjoined by the society. There are many such societies, and therefore many scapulars, as, for example, the Brown Scapular of the Carmelites, the Red Scapular of the Vincentians, the Blue Scapular of the Theatines, the White Scapular of the Dominicans, and so on. Instead of the scapular, sometimes the girdle, or "Cord," which fastens the habit round the waist, is used. Its purpose, however, is the same, namely, to serve as a mark of membership in a certain society.

124. Sandals, Stockings, Gloves.—The "Sandal" was a form of shoe or slipper once in common use. The ordinary heavy footgear was in ancient times exchanged for lighter and often highly ornamented sandals when the ministers entered the church. At present this custom is observed only by Bishops when they celebrate Mass on great occasions. At such times they also use "stockings" and "gloves."

125. Ring, Pectoral, Cross, Pastoral Staff, Crozier.—Among all the ancient nations the ring was looked upon as a sign of honor and power. Used as a seal, it was as potent as the king's signature; and he who held it was for the time all-powerful. Hence, at his consecration a Bishop receives a "Ring," which he wears on the third finger of his right hand, as a sign of his episcopal authority and as a mark of the spiritual union which exists between him and his Church. In the middle ages, after the Mohammedans had conquered Jerusalem, great military expeditions were organized in Europe to recover the Holy Land. The men who enlisted in those armies wore a cross on their armor, and hence the expeditions were known as Crusades and the volunteers as Crusaders, from the Latin "Cruciata," marked with a

cross. Instead of wearing an ordinary cross, some procured pieces of the very Cross on which our Lord suffered, and placed them in metal crosses richly wrought, and hung them around their necks. This custom is still observed by Bishops, who wear a "Pectoral Cross," which means a cross that is worn on the breast. Besides pieces of the True Cross, any relics were used, and now the cross itself has become an emblem of Episcopal authority. As the Bishop is the chief pastor, or shepherd, of his flock, he carries a staff like a shepherd's crook. This is known as the "Pastoral Staff" and sometimes as a "Crozier." The head of the staff is curved, the shaft straight and the lower end pointed. In some places it was the custom to hang a strip of cloth from the crook, like a small banner. This cloth was wrapt around the shaft at the point where the Bishop's hand held the staff, in order to protect the delicate work from discoloration or injury from the natural moisture of the palm. This custom was the rule in Germany, as we may see from the picture of the German Bishop of the fifteenth century. The title Crozier is properly applied to the Pastoral Staff, but improperly to a processional cross which is borne before Archbishops.

PRIEST VESTING FOR MASS—ALB.

LESSON XXI.

THE SACRED VESSELS.

126. The Cup and Dish.—The institution of the sacrifice of the Mass took place at the Last Supper. Hence the Mass has the form of a meal. It is the repetition of the Last Supper in memory of our Lord Jesus Christ. Consequently, the vessels used thereat are such as are used at an ordinary meal, namely, a cup and dish.

127. The Chalice.—The cup is known by its Latin name. "Chalice" comes from "calyx," a cup. Formerly, chalices were of various shapes, like our glasses or cups, but the most common form at present is that of a lily or tulip shaped cup springing from a stem and supported on a broad base. In the middle of the stem is a knob which renders it more easy for the priest to hold the chalice. Chalices were at first made of various materials, such as glass, onyx, ivory, and even wood. According to the present law of the Church, the cup, at least, must be of gold. If baser metals are used, the cup must be gilt. In all ages the Christian people spared no expense in making the chalice worthy of the Precious Blood which it was destined to contain. The most beautiful specimens of goldsmiths' work, both old and new, are found in the vessels of the altar. Some chalices have inscriptions, such as a sentence from Scripture or a prayer for the donor or maker.

128. Deacons' Chalices.—When it was the custom of the people to receive the wine also at Communion, very large chalices were used. They were provided with handles, and were known as "Ministerial Chalices." In the giving of Communion to a great many, there was

danger that some of the Precious Blood might be spilled and lost. To obviate this difficulty, the chalices were provided with silver tubes, fastened on a pivot, which allowed the communicants to participate without danger of irreverence. This custom exists now only in one place, namely, in Rome, when the Pope celebrates solemn Mass. He communicates through the silver reed.

129. The Cruets.—The wine and water for the Sacrifice are contained in two small bottles or vials. These vials are called "Cruets," from the same root as "crock." They are usually made of glass, so that there may be no difficulty in distinguishing their contents, but cruets of the precious metals are also employed. They are accompanied by a plate or basin, on which they stand.

130. The Paten.—A small open dish which covers the mouth of the chalice, and which contains the bread required for the Sacrifice, is called the "Paten" (păt'en), from Patens, "open." It must be of the same material as the chalice. Formerly the Paten was a large dish or tray, sometimes weighing as much as twenty-five or thirty pounds. The reason of its great size was that it contained the bread which, after consecration, was to be received by the communicants.

131. Ciborium, Pyx.—The bread for the use of the communicants is now reserved in a closed vessel like the chalice, but with a broader and shallower cup. It is simply a paten fitted with a stand and lid. Its name is borrowed from the canopy which formerly covered the altar (No. 78), the "Ciborium." It is made of the same material as the paten. A small round and flat box, in shape somewhat like a watch case, and made of gold or silver, is used for carrying the Blessed Sacrament to

the dying. It is known as the "Pyx," which is the Greek for a "box."

132. Ostensorium, Monstrance.—In No. 84 we saw that the Blessed Sacrament was reserved in vessels shaped like a tower. Whenever the devotion of the people suggested the showing of the Sacred Species for adoration, a tower with glass or crystal sides was used. This was called the "Monstrance" or "Ostensorium," both words meaning "showing" or "pointing out." In order to hold the Blessed Sacrament in place, a contrivance known as the "Lunette," or "Crescent," is used, so called because it is shaped like the horned moon. In modern times, the tower-tabernacle has developed into the sun-tabernacle, which is a tower whose top consists of a circular piece of crystal surrounded by rays. This is the form of the monstrance now in general use.

133. Veils and Linens.—In the Book of Numbers we read that the ministers of God's service in the Old Law were ordered to wrap up in cloths the vessels used in the sanctuary lest they should be touched by profane hands. This wrapping up of vessels applied to sacred uses is a mark of respect, and we find that even in ordinary life we take care to cover or wrap up anything we deem of value. Hence, whenever the sacred vessels were used in the Liturgy we find that they are taken to and from the altar covered with veils. The veil used by the priest when conveying the vessels containing the Blessed Sacrament is called the "Humeral Veil," and is an oblong vestment covering the shoulders. (Latin, "humerus," the shoulder.) It is also used when giving Benediction, and the subdeacon employs it to cover the paten which he holds during a portion of the Mass. A smaller form of the humeral veil is used to cover the chalice. It is of

the same color and material as the vestments. A linen napkin is spread directly under the chalice. It is about two feet square, though formerly it was much larger. On it is placed not only the chalice, but the bread which is to be consecrated. Hence it is known as the "Corporal," or what contains the Body of the Lord. ("Corpus," a body, Latin.) When the Corporal was larger a fold of it was drawn over the mouth of the chalice to exclude dust, insects or the like that might fall into the wine. At present a piece of cardboard covered with linen is used for this purpose. It is called the "Pall," from the Latin "Palla," a covering. A napkin called the "Purificator" is also used for the purpose of cleaning the chalice and of wiping the priest's lips and fingers after he has received the Sacred Blood.

134. Preparation of the Chalice.—The linens and veils described above are all put upon the chalice before the Mass. First, the Purificator is folded into an oblong strip, placed over the mouth of the chalice, and allowed to hang down on both sides. Over the purificator is put the paten, containing the Host, or Bread for the Sacrifice. The pall covers the paten, and over all the veil is thrown. The corporal is contained in a "case" or "burse," made of the same material as the veil, and is placed on the top of all. At high Mass the chalice, with its coverings, stands on the credence (No. 79), and the humeral veil covers table and all.

135. Consecration of Vessels.—Chalices and patens are dedicated to God's service by a solemn form of consecration. The vessels thus devoted to God's service may never again be put to profane or common use. The only reason for which they might be broken up and sold is to relieve the necessities of the poor in time of great calamity or for the redemption of captives.

PRIEST VESTING FOR MASS—GIRDLE.

LESSON XXII.

THE ORDER OF THE MASS.

136. How Mass Is Said.—The central act of Christian worship is the sacrifice of the Mass. This sacrifice is the same as that of the Cross, because we have the same priest, the same victim and the same purpose. It differs from the sacrifice of the Cross because it is an unbloody offering, as Christ, having died once, can die no more. The sacrifice is accompanied by various prayers and ceremonies, which form one great act of religion. In every liturgy care has been taken to prescribe a certain order for these prayers and ceremonies. In Rome this order is called Ordo Missae, or Order of the Mass. In some prayer books you will find it called the Ordinary of the Mass. The latter refers primarily to that portion of the Mass which is always the same and is not influenced by the Calendar. It is a distinguishing mark of the Roman ritual that many of the prayers, psalms, etc., change according to the seasons and the feasts. In other liturgies, as a general rule, the same forms are used all the year round. It must be understood that the different usages in the different liturgies are concerned with non-essential matters. The sacrifice itself is the same, and the words most intimately connected with the sacrifice, if not precisely the same, show by their likeness that they have been derived from a common source.

137. Development of the Order.—We must not suppose that the Order of the Mass as it exists now in the Roman Liturgy grew up in a day or in a year or in a century. The essential portion of it, or the sacrifice proper, was instituted by our Lord and remains

precisely as He left it. This essential portion is surrounded by prayers instituted by the Apostles, which are practically the same now as they were nineteen hundred years ago. Added to these are prayers and ceremonies which have been instituted from time to time by the Church, either to prepare better for the celebration of the sacrifice or to show forth more clearly its nature to the people. All these elements have been welded into one great service of prayer and sacrifice known as the Mass. In the Eastern Churches the same elements have been taken and have been combined in a different manner. The Order alone, we must always bear in mind, differs, not the things themselves. This difference arises from the various necessities and tastes of various peoples. The Church is established to teach them, and she teaches them in the ways best adapted to their capacities. These rites and ceremonies are, as it were, the clothes of religion. They are different for different people, but the religion itself and the sacrifice which is its life remain one and the same. "Thou in the beginning, O Lord, didst found the earth: and the heavens are the work of Thy hands. They shall perish, but Thou shalt continue: and they shall grow old as a garment and as vesture shalt Thou change them and they shall be changed: but Thou art the self-same and Thy years shall not fail."

"And whereas it is becoming that holy things should be ministered in a holy manner, and whereas this sacrifice is the most holy of all things, therefore the Catholic Church, to the end that it might be worthily and reverently offered and shown forth, hath instituted many centuries ago a sacred Canon or Order which is so free from all error that there is contained therein nothing that doth not manifest in the highest degree holiness and a certain love. For it is composed both

of the very words of our Lord and of the traditions of the apostles and also of the ordinances of the holy pontiffs." (Council of Trent, Session 22, Chap. 4.)

138. The Roman Mass.—The Mass to which we are accustomed is known as the Roman Mass. It is the form of the Liturgy used in Rome, and, as we saw in No. 29, is today the most widely spread of all the liturgies. The low Mass, or the Mass in its less solemn form, is that to which we are most used, and it moves so swiftly, and the parts of which it is composed are so artistically blended together, that we are accustomed to think of it as one simple action. In "Loss and Gain," Cardinal Newman puts in the mouth of one of his characters the impression it made upon him while as yet he was a new convert:

"I declare, to me, nothing is so consoling, so piercing, so thrilling, so overcoming, as the Mass, said as it is among us. I could attend Masses forever and not be tired. It is not a mere form of words—it is a great action, the greatest action that can be on earth. It is, not the invocation merely, but, if I dare use the words, the evocation of the Eternal. He becomes present on the altar in flesh and blood, before whom angels bow and devils tremble. This is that awful event which is the scope, and is the interpretation of every part of the solemnity. Words are necessary, but as means, not as ends; they are not mere addresses to the throne of grace, they are instruments of what is far higher, of consecration, of sacrifice. They hurry on as if impatient to fulfill their mission. Quickly they go, the whole is quick; for they are all parts of one integral action. Quickly they go; for they are awful words of sacrifice, they are a work too great to delay upon; as when it was said in the beginning: 'What thou doest, do quickly.' Quickly they pass; for the Lord Jesus goes with them, as He passed along the lake in the days of His flesh, quickly

calling first one and then another.] Quickly they pass; because as the lightning which shineth from one part of heaven unto the other, so is the coming of the Son of Man. Quickly they pass; for they are as the words of Moses, when the Lord came down in the cloud, calling on the Name of the Lord as He passed by, 'the Lord, the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth.' And, as Moses on the mountain, so we too 'make haste and bow our heads to the earth, and adore.' So we, all around, each in his place, look out for the great Advent, 'waiting for the moving of the water.' Each in his place, with his own heart, with his own wants, with his own thoughts, with his own intention, with his own prayer, separate but concordant, watching what is going on, watching its progress, uniting in its consummation;—not painfully and hopelessly following a hard form of prayer from beginning to end, but, like a concert of musical instruments, each different, but concurring in sweet harmony, we take our part, with God's priest, supporting him, yet guided by him. There are little children there, and old men, and simple laborers, and students in seminaries, priests preparing for Mass, priests making their thanksgiving; there are innocent maidens, and there are penitent sinners; but out of these many minds rises one eucharistic hymn, and the great Action is the measure and scope of it."

139. The Main Divisions of the Mass.—While this is true, it is true also that even from our childhood we are accustomed to notice certain points in the service or marks of division, so to speak, in the program. The changing of the book for the Gospel stands out perhaps as our earliest recollection. It was the danger signal that told us if we were late for Mass. As a matter of fact, in the daily low Mass it indicates an ancient and fundamental difference in the service. It marks the end

of what may be called the "Sunday School" and the beginning of the sacrifice. Then on Sundays we could not fail to notice the collection and the ringing of the little bell at the Sanctus and the Elevation. The Communion, also, was impressed on our memory, especially when we began ourselves to go up with the people to receive Our Blessed Lord. Scarcely had we returned to our place when we knelt for the priest's blessing and stood for the last Gospel, and the Mass was over. With these familiar points in our minds, let us now proceed to study how the great Action is made up.

PRIEST VESTING FOR MASS—MANIPLE.

LESSON XXIII.

THE LAST SUPPER.

140. The Passover or Pasch.—In No. 102 we saw that the great festival of the Jews was the Pasch or Passover. This festival was celebrated each year, not in the Temple, but in the homes of the people. It commemorated the deliverance of the Jews from the land of Egypt and the house of bondage. The chief portion of the ceremony consisted in eating the paschal lamb with unleavened bread and bitter herbs in memory of the night when the children of Israel started on their long journey to the promised land. As the deliverance from Egypt was a prophecy of the deliverance of all the human race from the bondage of sin, so the paschal lamb was a prophecy of Christ, the Lamb of God, who taketh away the sins of the world, and the paschal meal became the prophecy of the Lord's Supper. The Jews ate the paschal meal and recited thereat how God had brought them from under the sway of the oppressor. The Christians were ordered to partake of the Lord's Supper and to show forth His death until He should come. His death wrought our redemption, and the mystical renewal of that death in the sacrifice of the Mass applies the fruits of redemption to our souls.

141. The Last Supper.—Hence it was that our Lord instituted the Eucharist at the last passover meal He took with His disciples. He sent them into the city, and at a certain house they prepared the supper according to the law. When all was ready He came with the twelve. After they had partaken of the paschal meal He instituted the Eucharist, the passover of the New Law, and

from the supper room He went to Gethsemani to be betrayed into the hands of His enemies.

"Now on the first day of the unleavened bread when they sacrificed the passover the disciples say to Him: Whither wilt Thou that we go and prepare for Thee to eat the passover. And He sendeth two of His disciples and saith to them: Go ye into the city; and there shall meet you a man carrying a pitcher of water; follow him. And whithersoever he shall go, say to the master of the house: The Master saith, Where is my refectory, where I may eat the passover with My disciples? And he will show you a large dining room furnished; and there prepare ye for us. And His disciples went their way and came into the city; and they found as He had told them, and they prepared the passover." (St. Mark, Chap. 14.)

"And when the hour was come He sat down and the twelve Apostles with Him. And He said unto them: With desire I have desired to eat this passover with you before I suffer. For I say unto you that from this time I will not eat it till it be fulfilled in the kingdom of God. And, having taken the chalice, He gave thanks and said: Take and divide it among you. For I say unto you that I will not drink of the fruit of the vine, till the kingdom of God come. And taking bread He gave thanks and brake and gave to them saying: This is My body which is given for you. Do this for a commemoration of me. In like manner the chalice also after He had supped saying: This is the chalice the new testament in My blood which shall be shed for you." (St. Luke, Chap. 22.)

142. The Ritual of the Paschal Meal.—As the Paschal meal was a religious observance it was accompanied by religious ceremonies which are observed by the Jews even to the present day. Some of those were prescribed in the Law of Moses. Thus we read that when they had slain the lamb and sprinkled the door posts with its blood, Moses ordered them:

"Thou shalt keep this thing as a law for thee and thy children forever. And when ye have entered into the land which the Lord will give you as He hath promised, ye shall observe these ceremonies, and when your children shall say to you what is the meaning of this service? ye shall say to them: It is the victim of the passage of the Lord, when He passed over the houses of the children of Israel in Egypt striking the Egyptians and saving our houses." (Exodus, Chap. 12.)

In the course of time other ceremonies and prayers were added to the simple ritual prescribed by Moses. The program of the supper ran as follows:

1. The family enter the supper room and recline on couches set about the table.

2. The head of the family blesses a cup of wine, and gives it to the others. All wash their hands.

3. The unleavened bread and bitter herbs are served together with a dish containing raisins, dates and other fruits steeped in vinegar.

4. The head of the family tastes of this dish, and then serves it to the others.

5. The cup is filled with wine a second time, and the son asks his father "the meaning of this service."

6. The father tells the story of the Exodus, and the family sings the "Egyptian Hallel." Hallel means "Praise," and the Egyptian Hallel consists of several Psalms, ending with Psalm 113, "In exitu Israel."

7. The second cup of wine is blessed, and after the family has partaken of it, the lamb is brought in and eaten.

8. After a third cup of wine, grace is said, and the meal proper is ended.

9. After a closing service, Psalm 135, known as the Great Hallel, or Great Thanksgiving, is sung, and the cup of wine is passed round for the fourth time.

143. The Institution of the Eucharist.—It was probably at this point that our Lord instituted the Eucharist. He took one of the unleavened loaves, and gave it to the disciples, saying, "Take ye and eat. This is My Body." Likewise He took the cup, and said, "Drink ye all of this, for this is My Blood." By these words He changed the bread into His Body and the wine into His Blood. Then He added, "Do this in memory of Me," and thereby made the Apostles priests, with power to pass down the same dignity to others, who were in this sacrifice of the New Law to show forth the death of the Lord until He comes again.

When the Apostles proceeded to carry out our Lord's command they followed His actions as closely as they could. First, they took the bread and wine offered them by the people. Then they lifted up their eyes to heaven and gave solemn thanks to God. When this was finished they consecrated the Bread and Wine. The breaking of the bread followed, with the distribution of the Body and Blood to those who were present. We have, therefore, in the Sacrifice the following five parts corresponding to the five actions of our Lord:

1. He took the bread.	1. The Offertory.
2. He gave thanks.	2. Preface and Sanctus.
3. He blessed.	3. The Consecration.
4. He brake.	4. The Fraction.
5. He gave to the Apostles.	5. The Communion.

PRIEST VESTING FOR MASS—STOLE.

LESSON XXIV.

THE SYNAGOGUE SERVICE.

144. The Breaking of the Bread.—When our Lord instituted the Eucharist He commanded His Apostles, "Do this in commemoration of Me." Though the last Supper took the place of the Paschal meal we find that its celebration was not restricted to once a year. On the contrary, we read in the "Acts of the Apostles," or the book which tells of the history of the Church, that the disciples were "continuing daily with one accord in the temple, and breaking bread from house to house." As explained in No. 50, the "breaking of bread" meant the observance of the Lord's Supper. This frequent celebration marks the first difference between the Jewish custom and the new Christian service. The Jewish Passover was observed only once a year; the Christian Passover became a weekly if not a daily celebration. The ceremonies therefore peculiar to the Jewish Passover supper were naturally abandoned and those only retained which were closely connected with the institution of the Eucharist. In No. 142 we saw that the consecration of the bread and wine took place at the fourth cup of the paschal meal. Hence the taking of the bread and wine and the recitation of the thanksgiving are the acts that naturally prefaced it.

145. The Synagogue Sabbath Service.—Instead of the prayers and ceremonies of the paschal meal proper the Apostles borrowed from the Jews a form of service to stand as an introduction to the celebration of the Eucharist. As is well known, the Jews had only one temple in which sacrifice might be offered. This tem-

ple was in Jerusalem, and to visit it at certain times was one of the obligations laid on the people. But, as they needed frequent religious instruction, every community had a building known as a "Synagogue." The word has precisely the same meaning as "ecclesia" (No. 59), and is applied both to the assembly and to the house in which the congregation met. On the Sabbath Day (No. 100) the Jews gathered in their synagogues to worship God and to listen to the reading of the Bible. The order to be observed was directed by one or more rulers or presidents, who called on fit persons to perform the various functions. The chief action was the reading of the Old Testament. The Jews divided it into three portions—the Law, the Prophets and the Sacred Writings. The Law consisted of the Books of Moses; the Prophets comprehended not only the prophecies (with the exception of Daniel), but the historical books of Josue, Judges and Kings. The Sacred Writings included all the other books of the Old Testament. In the Scripture we find the expression, "the Law and the Prophets," used for the whole Bible as it existed before Christ. Now, the various books were subdivided into sections or lessons. On the Sabbath the President of the Synagogue called on one of the members to read a lesson; when he had finished, another followed with another lesson. These lessons were begun and ended with short prayers or blessings. Afterwards a sermon was delivered, explaining what had been read. In the fourth chapter of St. Luke's Gospel we find this ritual set forth:

> "And Jesus came to Nazareth, where he was brought up; and He went into the synagogue, according to His custom, on the Sabbath Day; and He rose up to read. And the book of Isaias, the prophet, was delivered

unto Him, and as He opened the book He found the place where it was written:

"The spirit of the Lord is upon me,
Wherefore He hath anointed me to Preach the Gospel to the poor;
He hath sent me to heal the contrite of heart,
To preach deliverance to the captives
And sight to the blind;
To set at liberty them that are bruised;
To preach the acceptable year of the Lord and the day of reward.

And when He had closed the book He restored it to the attendant and sat down, and the eyes of all in the synagogue were fixed on Him. And He began to say to them: 'This day is fulfilled this Scripture in your ears.'"

When the Apostles were preaching the Gospel they imitated the practice of our Lord and took occasion at the reading of the Scriptures to preach His doctrine.

"Now, Paul and they that were with him came to Antioch, in Pisidia, and, entering into the synagogue on the Sabbath Day, they sat down. And after the reading of the law and the prophets, the rulers of the synagogue sent to them, saying: Ye men, brethren, if ye have any word of exhortation to make to the people, speak. Then, Paul, rising up and with his hand bespeaking silence, said: Ye men of Israel and ye that fear God, give ear, etc." (Acts, Chap. 13.)

Hence it is not surprising that when the Christians were cast out of the synagogues, and had assemblies of their own, they still held to the old practice of reading and explaining the Scriptures before the breaking of the bread. When the books of the New Testament were written extracts from them also were recited. The four Gospels or the four accounts of our Lord's life and sayings were held in especial honor, and a reading from

them always formed part of this introductory service among the Christians. The blessings which were said in the synagogue before and after the lessons appear as psalms or prayers recited between the readings. Hence we have the order of the first portion of the Christian Liturgy, namely, one or more lessons from the Old and New Testaments, followed by an extract from the Gospels, with psalms interspersed, and a sermon explaining the Scripture.

146. The Prayers.—If you have a Holy Week Book, that is, a manual containing the Church services for the week before Easter, and if you study what is known as the Mass of the Presanctified on Good Friday, you will see how the early Christians adopted the Synagogue service to their own needs. Without any preliminary other than a silent prayer by the ministers, a selection from the Prophet Osee is read, followed by a responsive hymn called the Tract. Then a prayer is said with another selection from the Old Testament, followed by a similar hymn. Then comes the recitation of the Passion from the Gospel of St. John, after which the "bidding prayers" are recited. "Bid," here means to ask, and bidding prayers are prayers in which the congregation is asked to pray for a certain intention. Thus on Good Friday the priest begins:

> "Let us pray, beloved brethren, for the holy Church of God; that our God and our Lord may deign to give it peace and concord and protection throughout the earth, subjecting to it principalities and powers; and that He may grant us a quiet and peaceful life to glorify God, the Father Almighty. Let us pray."
> The Deacon: "Let us bend our knees."
> The Subdeacon: "Arise."

There is a set form of prayers for Good Friday, but

in the beginning the priest used his own words and regulated the number of prayers by the varying needs of the congregation, much the same as is done now before the sermon on Sundays, when we pray for the dead, the sick and such other intentions as may be asked or needed.

147. The Collect.—In Rome, besides the prayers said after the Readings, there was also a prayer said when the people were collected in the Church, and the priest, so to speak, gathered all their intentions into one petition and offered them to God. This prayer is naturally called the Collect. It is usually very short, compressed and pithy, after the manner of the Romans, whose ancient manner of speech was to say much in few words.

148. The Sunday School.—We may call the old synagogue service the ancient Sunday school, as its primary object was instruction. In its structure it follows the natural lines of any school.

1. Opening Prayer or Collect.
2. First Lesson or Reading.
3. Hymn and Prayer.
4. Second Lesson or Reading.
5. Hymn.
6. Third Lesson or Reading.
7. Discourse.
8. Closing or Bidding Prayer.

It is to be understood, however, that the number of lessons varied according to circumstances; there were as many as twelve, but never less than two.

PRIEST VESTING FOR MASS—CHASUBLE.

LESSON XXV.

THE SACRIFICE.

149. The Kiss of Peace.—After the prayers the faithful saluted each other with the kiss of peace. In the Bible we find that kissing was a sign of affection not only between those related by blood or love, but also between those joined by friendship or service. Thus we read that when St. Paul was taking farewell of the Church at Ephesus the elders fell on his neck and kissed him.

> "And Paul sent from Miletus to Ephesus and called the elders of the Church. And when they were come to him and were together he said: 'Ye know from the first day that I came into Asia in what manner I have been with you . . . . . .' And when he had said these things he knelt down and prayed with them all. And there was much weeping among them all, and they fell on the neck of Paul and kissed him, being grieved most of all for the word which he had said, that they should see his face no more." (Acts of the Apostles, Chap. 20.)

At the close of many of the Epistles or Letters of Saints Peter and Paul we read the exhortation: "Salute one another with a holy kiss," because this ceremony was in common use among the Christians to show their union and their love. The recitation of the Prayers marked the approach to the celebration of the Eucharist. In the account of the Last Supper we see that at this period our Lord gave His disciples the new commandment of love:

> "A new commandment I give unto you that ye love one another: as I have loved you, that ye also love one

another. By this shall men know that ye are My disciples if ye have love for one another." (St. John, Chap. 13.)

It was therefore natural that the faithful should now manifest their love by the "holy kiss." There was a further reason, however, for its use. The Eucharistic Sacrifice is about to begin. The faithful in a few moments will place their gifts for the sacrifice on the altar. But in the Sermon on the Mount our Lord had said:

"Ye have heard that it was said to them of old, Thou shalt not kill; and whosoever shall kill, shall be in danger of the judgment. But I say unto you, that every one who is angry with his brother shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of the hell of fire. If, therefore, thou art offering thy gift at the altar, and there thou rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go first to be reconciled to thy brother, and then come and offer thy gift." (St. Matthew, Chap. 5.)

Therefore the sign of love and reconciliation was most appropriate in this place as a practical expression of obedience to the command of Christ. In this way the faithful saw the fulfillment of the promise made at the Last Supper, "My peace I leave you, My peace I give you," and they called the ceremony itself the "Kiss of Peace," or the "Pax," which is the Latin for "Peace." In the ancient churches the men sat apart on the south side and the women on the north side (No. 67). The clergy gave the kiss of peace to the Bishop, the men to the men and the women to the women.

150. The Offertory.—After the congregation had manifested its love for all men by the Pax the gifts were brought to the altar. Those gifts consisted of bread and wine for the sacrifice, for we must remember that in those days every one who attended the service communicated and communicated under the two species of bread and wine. Moreover, it was the custom during the persecutions for the Christians to bring the Blessed Sacrament to their homes, and to communicate privately. Consequently, it was necessary to provide much more bread and wine than at present. This provision was made by the congregation. Each member thereof brought a portion of bread and a small flask of wine and offered them to the Bishop or Deacons. From these offerings the attendants selected as much as was necessary for the Communion of the people. The remainder was set apart for the support of the clergy. From the fact that the gifts were "offered" by the people to the Bishop this ceremony was known as the "Offertory."

151. The Great Thanksgiving or Preface.—All things being now ready, the Bishop or the officiating priest began the Eucharistic Prayer or solemn Prayer of Thanksgiving. In the Roman Mass this prayer is called the preface, as it is, as it were, an introduction to the main portion of the ceremony, namely, the Consecration. It follows the lines of the great Hallel, and begins with an invitation to the people to lift up their hearts and give thanks. The Bishop then recited, in his own words, often at great length, the reasons for thanksgiving, namely, God's creation and government of the world, his dealings with his chosen people and the Incarnation of our Lord. In the Roman Mass of today the preface is much shortened and the form of words is prescribed.

152. Sanctus and Benedictus.—After the preface the

people sang the hymn Isaias heard the angels singing before the throne of God.

> "In the year that King Ozias died I saw the Lord sitting upon a throne high and elevated: and His train filled the temple. Upon it stood the Seraphim; the one had six wings, and the other had six wings: with two they covered His face and with two they covered His feet and with two they flew and they cried one to another, and said, 'Holy, Holy, Holy, the Lord God of Hosts, all the earth is full of His glory.'" (Isaias, Chap. 6.)

As the consecration is at hand—the real coming of our Saviour among His own—the "Sanctus" concluded with the "Benedictus," or the words of welcome with which our Lord was greeted as He entered Jerusalem on Palm Sunday.

> "And the multitudes that went before and that followed, cried saying, Hosanna to the Son of David: Blessed is He that cometh in the name of the Lord: Hosanna in the highest." (St. Matthew, Chap. 21.)

153. The Consecration.—The Bishop now came to the "words of institution," as they are called: "Who on the day before He suffered," and recites them over the bread and wine. This is called the "Consecration." What was before mere bread and wine becomes something "sacred." It is the very Body and Blood of our Lord Jesus Christ.

154. The Remembrance.—Christ ordered His Apostles to do what He had done in Remembrance of Him. Accordingly, after the consecration, they called to mind His passion and death in the following words:

> "Wherefore, O Lord, calling to mind both the blessed passion as well as the resurrection from the dead, and also the glorious ascension into heaven of the same

Christ Thy Son, our Lord, we, Thy servants, as also Thy holy people, offer unto Thine excellent majesty, a victim, the bread of everlasting life and the chalice of eternal salvation."

155. Invocation of the Holy Ghost.—In His farewell address our Lord had told His disciples that He would send the Holy Ghost to teach them all truth. Then they could not understand fully what He had done and said, but after He had risen from the dead He would come to them again. Up to this He had spoken to them in parables and proverbs because they could not bear the full truth. But soon He would speak to them plainly, and the Holy Ghost would give them grace and strength to understand and to remember. The office of the Holy Ghost was therefore to manifest the truth of Christ's teaching to the hearts of the disciples. As the doctrine of the Eucharist was a "hard saying" the Christians invoked the Holy Ghost immediately after the Remembrance to come down and bear witness to the passion of Christ and to make the faithful know that the bread and wine were the Body and Blood of the Lord.

156. The Intercessions.—In the same address at the Last Supper our Lord prayed for the Apostles, and for all those whom they should bring into the Church. In accordance with this example the Apostles offered up a similar prayer, after the consecration, for the Church and for the various classes therein. Now, the Church consists of three parts, namely, the Church militant or the Church on earth, the Church suffering or the Church in Purgatory, and the Church Triumphant or the Church in Heaven. Hence the Great Intercessions fall under three heads. First.—The prayer for the Church on earth and for the welfare of its head and members. Second.—The "Memento," or Remembrance of the saints in heaven.

"Memento" is a Latin word which means "Remember," and, as the prayers formerly began with the phrase, "Remember, O Lord," the name Memento is also given to the Great Intercessions. In His prayer for the Apostles our Lord made intercession first for the Church on earth, "not for them [the Apostles] only do I pray, but for them also who through their word shall believe in Me, that they all may be one; as Thou Father in Me and I in Thee, that they also may be one in Us." Then He passed to the reward which would await them, or to the Church in heaven: "Father, I will that, where I am they also whom Thou hast given Me, may be with Me, that they may see My glory, which Thou hast given Me." In like manner, the Christians passed from the commemoration of the Church on earth to the commemoration of the saints in heaven. This transition was made the more easy by the fact that the Liturgy was celebrated over the tombs of the martyrs (No. 63). Third.—The commemoration of the saints naturally brings us to the Memento for the rest of the faithful departed. In the Liturgy prayer was made not for all the dead indiscriminately, but for them that "slept in Christ." The Epistle to the Hebrews makes special mention of the commemoration for the departed rulers of the Church. "Remember your prelates, who have spoken the word of God to you: and, considering the end of their life, imitate their faith." But not for these alone was commemoration made, but for all the servants of Christ who had gone before under the banner of the faith and were sleeping the sleep of peace. The Great Intercessions, therefore, brought the branches of the Church together before the altar. The disciples of Christ were one united family, united among themselves and united with God. "For them also do I pray, that they may be as one Thou

Father in Me and I in Thee; that they may be one; as We also are one; I in them, and Thou in Me, that they may be made perfect in one; and the world may know that Thou hast sent Me, and hast loved them, as also Thou hast loved Me."

This part of the Mass concluded with the Lord's Prayer, followed by the "doxology" and "elevation." "Doxology" means a prayer giving glory to God, such as the "Glory be to the Father" or the "Gloria in Excelsis." We find it at the conclusion of the Great Hallel:

> "Give glory to the God of heaven,
> For His mercy endureth forever;
> Give glory to the Lord of lords,
> For His mercy endureth forever."

Then Body and Blood were lifted up together for the adoration of the people, while the priest says, referring to our Lord: "Through Him and with Him and in Him Thou hast, O God, the Father Almighty, in the Unity of the Holy Ghost, all honor and glory world without end. Amen."

157. The Fraction and Communion.—We have already seen that the Mass was often called the Breaking of the Bread. In the beginning the bread was consecrated in the form of loaves, and in order to give Communion to the people the loaves had to be broken for them. It was a long ceremony, which has disappeared now, inasmuch as the bread for the people is consecrated in the form of small wafers. When our Lord instituted the Eucharist, He prayed that His disciples might be one, as He and the Father were one. He left the Eucharist to be not only the sign of unity, but the means by which it was attained. When His disciples had eaten His flesh and drunk His blood, He dwelt in them, and

they were one with him. Hence the taking of our Lord's body is called the "Communion," which signifies union of the closest kind. When the Bishop and the clergy had communicated the lay folks came to the altar. The Bishop placed the Blessed Sacrament in the bare hands of the men, saying, "The Body of Christ." They answered, "Amen," and conveyed the Sacrament to their mouths. The women usually had their hands covered with a linen cloth, but they also communicated themselves. The Deacon followed the Bishop with a large chalice and held it so that the people could drink it. He also said, "The Blood of Christ," and the people answered, "Amen." As this ceremony usually took a considerable time, the choir sang a hymn or psalm while it was going on.

158. Post Communion, Blessing and Dismissal.—After the reception of the Blessed Sacrament the people thanked God for the favor which was bestowed on them. The prayers then recited are known as the "Post Communion." Immediately afterward the people were blessed by the Bishop or priest, and, having heard the signal, "Go; it is the dismissal," they went their way.

159. Summary.—We now expand the programs as given in No. 143 into what is still, with a few additions and transpositions, the main order of the Sacrificial portion of the Mass.

1. **He took the bread:** **Kiss of Peace.** / **Offertory.**

2. **He gave thanks:** **Preface.** / **Sanctus, Benedictus.**

3.	He blessed:	Consecration. Remembrance. Invocation of Holy Ghost. Intercessions. Doxology and Elevation.
4.	He brake:	The Fraction.
5.	He gave:	Communion.
		Dismissal.

ROOD SCREEN AND AMBO OR JUBE.

LESSON XXVI.

THE MASS IN THE PERSECUTIONS.

160. Changes of Circumstances.—As the Liturgy is the public prayer of the Church, it must necessarily be influenced by the needs and circumstances of the faithful. For the first three centuries, we know that the Christians were hounded and persecuted by the Roman empire. Hence we expect to find, that the prayers of the Liturgy would beseech God at length for help for His suffering people. When the persecutions had passed away, such prayers would lose their application, and would gradually disappear. Again, the relations of Christians to one another may be different at different times, and this difference would also appear in the Liturgy. Hence we may be prepared to find that prayers and ceremonies, which were once most elaborate or of great importance, have shrunk, in the course of the centuries, to a small compass, and have in cases died out altogether, leaving only the slightest trace of their presence.

161. The Catechumens.—The first disturbing element we find in the Liturgy, is the growth of the laws concerning "Catechumens" and "Penitents." Catechumen comes from the same root as "Catechism," and means one who is under instruction in the Christian faith. When the Church began to extend, the applicants for admission into her fold were necessarily men and women of mature age. They were not immediately baptized, but they were tried for a considerable period, and were during that period instructed in some of the more elementary doctrines of the Christian faith. As we have

said in No. 32, the early Christians did not make known all their doctrines to the heathen. The "Discipline of the Secret" was in full vigor, and the more mysterious teachings, such as the Sacrifice of the Mass, could be imparted only to the baptized. Hence the catechumens could not be permitted to assist at the celebration of the Liturgy, in which these mysterious doctrines were openly declared. The essentially Christian portion of it begins after the synagogue service. The catechumens were permitted to assist at the Sunday school, but immediately after, they were ordered to depart, and the gates of the Church were closed on them.

162. The Penitents.—Though the vast majority of the first Christians were men of unblemished lives, it is not to be expected that there would not be some among them who would not live up to the teachings of the Gospel. Our Lord had likened His Church to a field, in which the tares grew together with the wheat; and even in His own little company of Apostles, one was a traitor. Early in Christian history, therefore, we find traces of a class of men who had fallen into sin, and who, before they could be forgiven, had to do long and grievous penance. As they were unworthy to stand among the faithful at the time of the sacrifice, they also were compelled to leave the Church together with the catechumens.

163. Mass of the Catechumens.—As Mass means dismissal, the portion of the Liturgy up to the dismissal of the catechumens and penitents is known as the Mass of the Catechumens. The closing prayers were said over each class as they were dismissed. When the world was converted, and there were no longer any adult catechumens, the prayers for them disappeared, and when pub-

lic penance went into disuse the first part of the Mass ended with the discourse or sermon, or, if there was no sermon, with the reading from the Gospel.

164. The Mass of the Faithful. Those who were baptized and in good standing were known as the "faithful." They remained after the others were dismissed, so that the sacrificial part of the Mass is called the Mass of the Faithful. This explains the common statement that we miss Mass if we come in after the Gospel. We are bound by the law to be present at the sacrifice, and, as the sacrifice begins with the offertory, and as the offertory takes such a short time, we find that if we come in after the Gospel we are not settled down in time to assist at the sacrifice.

165. Non-Communicants.—In the beginning it was the custom of the Church, that all who attended the Mass should receive the Holy Communion. Hence it was that each one brought his gift at the offertory, and before it, gave the kiss of peace to the brethren. In course of time, as the numbers of those who joined the Church increased, many who were present at the Liturgy did not communicate. For this there were many reasons, as, for instance, the growth of the law of fasting communion. Originally, the Mass was celebrated in the evening, and those who attended had already taken their ordinary meals. Indeed, St. Paul rebuked the Corinthians on this account.

> "When ye come together, therefore, into one place, it is not now to eat the Lord's Supper. For every one taketh before his own supper to eat, and one indeed is hungry and another is drunk. What, have ye not houses to eat and to drink in? Or despise ye the Church of God, and put them to shame that have not? What shall I say to you? Do I praise you? In

this I praise you not!'' (First Epistle to the Corinthians, Chap. 11.)

A natural reverence for the Blessed Sacrament brought in the law of receiving before taking ordinary food, and consequently brought about the celebration of the Mass in the morning. Hence there might be some present who for various causes had broken their fast, and were therefore debarred from Communion. Again, a fruitful source of non-communicating attendance arose from the fact that, as the Church increased, faith became weak and charity grew cold in the hearts of many. These attended the Sacrifice, but they could not from their hearts give the kiss of peace, and the consciousness of sin kept them away from the table of the Lord.

166. The Removal of the Pax.—The Kiss of Peace has two significations. It tells us of the peace which should reign in men's hearts who offer their gifts at the altar, and it tells of the peace promised by Jesus Christ to those who receive Him in the Eucharist. Therefore, as the pax is appropriate before the offertory, it is appropriate before the Communion. When all the members of the congregation could not with good heart give it to one another, at least it could be given by those who were about to approach the Holy Communion. Hence we find that in the Latin Church the Kiss of Peace was moved from before the offertory to before the Communion.

167. The Diptychs.—The invocation of the Holy Ghost was followed by the Great Intercessions. This prayer consisted of three parts. It asked God for mercy for the living, for assistance from the saints, and for rest for the dead. The names of those who had deserved well of the Church were recited at this portion of the services by the deacon. Those names were preserved on tablets

called Diptychs (No. 82). Hence the Great Intercessions are sometimes called the diptychs.

168. The Pater Noster.—The model prayer which our Lord gave His disciples is the Our Father or Pater Noster. It does not appear that it was recited at the Last Supper, and there is no evidence to show that it was used in the first form of the Liturgy. There can be no doubt, however, that its introduction into the celebration of the Mass was one of the earliest additions made to that service. In the petition, "Give us this day our daily bread," our fathers in the faith saw a reference to the "bread which came down from heaven," the Body of our Blessed Lord. Hence the recital of the Pater Noster would be appropriate to the reception of the Holy Communion.

169. The Leaven.—Just as our Lord instituted the Blessed Eucharist surrounded by His Apostles, so it was the custom of the Bishops to celebrate Mass surrounded by their priests. The words of Christ urging His followers to peace and unity were always in their ears, and in the Mass, which ends by the distribution of the sacrament of unity, it seemed to them that all should unite in its celebration, as a practical condemnation of factions, schisms and divisions. In the City of Rome, therefore, the Pope said Mass together with the Roman priests, and, as they received the Holy Communion from him, they showed that they were united with him in spirit. It is easily understood that this practice could be kept up only as long as all the Christians in a town could meet in the one place. As soon as they began to increase in numbers, it became necessary to have subsidiary churches in the great cities. But, in order to continue the idea of unity, the Pope, after breaking the bread, sent a particle of the consecrated Host to the subsidiary

churches, so that the priests might place it with the Hosts that they had themselves consecrated. In this manner, not only was the identity of the two sacrifices manifested, but the unity which existed between the Bishop and his priests was exemplified. This particle was called the "Leaven," because, as the leaven leaveneth the whole mass, so this particle joined, as it were, all the faithful into one body. Not only are the different Masses, said at the same time in various places, the same sacrifice, but the Masses said day after day, in the same church, are the same sacrifice. As this sameness was shown by sending the "leaven" from the central church to the subordinate churches, so in the central church itself the identity of the sacrifice day after day was exemplified by reserving a portion of the "leaven" from one day to another. This portion of the Host consecrated at a previous Mass was placed with the Hosts just consecrated to symbolize the fact that the Mass now celebrated is the same as the Masses which were celebrated previously on that altar.

170. The Canon.—When people wish to take a rough measurement of any object they often pick up a reed or cane to serve as a measuring rod. It is probable that what we do now in default of better was originally done always, so that the word "cane" was employed in the sense of a measure of length. The Greeks used a word "canon," derived from the same root as "cane," to signify a measuring line or rule or model. Now, as a "rule" means not only a rod or stick, but also a "law," and as "right" signifies not only what is direct or straight, but something which must be observed, so canon came to mean both a measure and a law. In the Mass, the portion which was derived from the rites of the Paschal Supper which were in closest connection with the institu-

tion of the Blessed Sacrament was called the Canon or Law of the Mass. The name belongs to the part beginning after the recitation of the Great Thanksgiving.

DEACON WITH STOLE.

LESSON XXVII.

THE FREEDOM OF THE CHURCH.

171. The Conversion of Constantine.—The fourth century brought about a great change in the condition of the Church, especially in the City of Rome. For the last twenty years of the third century the Christians had enjoyed a comparative rest from persecution. Great numbers were converted, but numbers do not always imply fervor, and there were many complaints that the charity of the Christians was growing cold. In the year 303, however, the Emperor Diocletian was persuaded to undertake the task of extirpating the Church. This was the last of the Ten Persecutions, and it was also the bloodiest. The storm raged for some ten years, and was ended when the Edict of Milan, in 313, gave toleration to the Christian religion. With the conversion of Constantine came triumph, and, with the exception of the brief reign of Julian the Apostate, the Roman empire was a Christian state. The first effect of this change was that multitudes poured into the Church, and the tendency to laxness marked at the end of the third century was renewed, and we no longer have to deal with a small community composed of fervent souls, tempered in the fires of adversity, but with a mixed multitude, many of whom were Christian only in name.

172. Rise of Monasticism.—One of the first efforts of this change in the complexion of the Christian body was the rise of Monasticism. In No. 65 you will find an explanation of the word. The movement was a reaction from the growing worldliness of the Christian community at the end of the third century, and its effects on

the Liturgy are chiefly to be found in this, that the monks had all their time to give to prayer, so that much of the strain was taken off the Mass and distributed through other services. In consequence, we find the time occupied by the Sacrifice considerably shortened—a result to which the character of the new converts also contributed.

173. The Great Heresies.—On the other hand, the rush of imperfectly instructed pagans into the Church gave an impetus to the heresies that had existed in the Church from the beginning, because, as the Parable tells us, the tares and the wheat grow together until the harvest. The Catholic religion is a revealed religion. That is to say, it consists of truths made known by God. The teaching of those truths is given into the hands of a society known as the Church. They are all connected one with the other, so that, if one is rejected, the rest are soon rejected also. Many of them are hard to understand. Men try to explain them as best they can. Sometimes they succeed in casting light upon them; at other times they explain them away altogether. To the latter class belong the heretics. "Heresy" is a Greek word which means to "pick" and "choose." The essence of heresy consists in this, that men will not consent to be taught by the Church, but will insist on picking and choosing their belief. They will hold to what pleases them and they will reject what they do not like. While the Church was persecuted, it is true there were heresies, but those heresies were few and insignificant. Men who took their lives in their hands because of their faith in Christ were not likely to whittle down and explain away that faith. But, when the conversion of Constantine brought men of a different caliber into the Church, heresies became many and powerful. The first,

which was founded by Arius, an Alexandrian, struck at the mystery of the Holy Trinity. Like the Unitarians of to-day, he denied that Jesus was God, equal to the Father in all things. This heresy spread very rapidly, but was condemned by the Church at the first Council of Nice, in 325. At this Council was drawn up the famous Nicene Creed or formula of belief. Though condemned, the Arians continued to propagate their doctrines, and, during the fifty years succeeding the Council of Nice, they kept the Church in continual turmoil. A heresy similar to that of Arianism was condemned in 381 at the Council of Constantinople. That heresy denied that the Holy Ghost was God. An addition was made to the Nicene Creed affirming the Godhead of the Third Person of the Blessed Trinity. The following century saw the rise of the Pelagian heresy, which denied the necessity of Grace. The heresy of Nestorius asserted that there were two persons in Christ, the divine and the human. Therefore the Blessed Virgin, being the mother of the human person only, was the mother of Christ, but not the mother of God. In the year 431 the Council of Ephesus condemned this heresy, and taught that there was only one person in Jesus Christ, and that the Blessed Virgin should be called the mother of God, because the same Person who is the Son of God is also the Son of the Virgin Mary. A heresy the very opposite of this was condemned at Chalcedon in 451. It held that, as there was only one person in Christ, so there was only one nature, and therefore He was not properly man. A religious sect, sometimes called a heresy, but in reality a distinct religion, had been very active in the third and fourth centuries. It originated in Persia, and was known as Manichaeism. This system taught that there were two gods, a good god and an evil god. The evil

god created the world, and therefore everything pertaining to the world was evil. The object of religion was to free the spirit from the burden of the flesh. The "perfect," as they were called, or the members of the inner circle of Manichaeism, were forbidden the use of animal food and intoxicating liquors. They were not permitted to kill animals, to injure vegetable life, to labor with their hands, or to get married.

PRIEST IN COPE.

CHAPTER XXVIII.

MASS IN THE FOURTH CENTURY.

174. The Stations and Processions.—When freedom was granted the Church she came, as they say, out of the Catacombs. Emperor Constantine built lordly basilicas over the tombs of the Apostles, and his mother delighted in restoring and adorning the holy places. From the beginning the Christian "watched in prayer," according to our Lord's admonition, and they saw in this practice of Christian warfare the "Station," or sentry duty of the Roman soldier. In the fourth century these stations began to be observed with great solemnity. The people gathered at fixed points and marched in procession to the station church. During the procession they sang responsive prayers called Litanies or Supplications. The entrance into the church became a splendid ceremony called the Introit (intrō'it), and while it was going on the choir sang a psalm known as the Introit or Entrance Hymn.

175. Loss of the Second Lesson.—The solemn procession and entrance took up considerable time. To make room for this, it became the custom at Rome to drop the second lesson or reading from the Sacred Scriptures, except on days of fasting and penance, when men would be expected to spend a longer time in prayer. To speak more accurately, the first and second readings were amalgamated so that the lesson was taken sometimes from the Old Testament and sometimes from the New. As this lesson is usually taken from the Epistles or Letters of St. Paul, we will speak of it in future as the Epistle.

176. The Church Year.—The Christians, as we saw in No. 100, celebrated the resurrection of our Lord every Sunday. Each week, therefore, was practically a commemoration of Holy Week. Thus every Friday was a day of sorrow and abstinence, and every Sunday a high festival. The Liturgy was performed on week days in the same manner as on Sundays, so that throughout the whole year the Mass was always the same. We saw, too, that the yearly celebration of Easter was preceded by a season of preparation known as Lent, and followed by a series of feasts which commemorated the chief events after the Resurrection until Pentecost. The observance of Christmas, with its preparatory season of Advent and its subsequent feast of the Epiphany, rounded out the Church year, so that the year became a memorial of the whole life of Christ. This development took many centuries to accomplish, but it received its strongest impulse in the fourth century, when the liberty conceded by Constantine to the Church gave the Christians the opportunity to make public observance of their religious feasts. The veneration of the "birthdays" of the martyrs (No. 98) filled out the ecclesiastical year, and, accordingly, in the fourth century we find that the Liturgy in the Latin Church is influenced considerably by these anniversaries.

177. The Church Year and the Lessons.—The influence of the Church year made itself felt in the fourth century on the choice of the Epistle and Gospel. Formerly, these extracts were continuous, that is to say, the Scriptures were read consecutively. The lessons of one day were a continuation of the lessons of the preceding day. At the end of the fourth century, however, certain extracts were made from the Bible which were appropriate to the festivals celebrated. Thus, on Easter

was read the account of the Resurrection, on Ascension Day the account of the Ascension, and so on. Pope St. Damasus, who reigned from 366 to 384, is said to have committed the arrangement of the scriptural extracts to St. Jerome. St. Jerome was the greatest biblical scholar of his own or of any age. He first revised the common translation of the Bible already existing, and afterwards made a new translation of many of the sacred books from the Hebrew and Greek. The old Latin Bible is known as the "Old Italian," and St. Jerome's translation or revision is called the "Vulgate" because, after his death, in 420, it came into common or "popular" use. ("Vulgus" is Latin for "people.") In the Liturgy, the psalms sung in the Mass are taken from the old Italian translation. The Epistles and Gospels are from the Vulgate.

178. Gradual, Alleluia and Tract.—The suppression of the second lesson on ordinary days resulted in bringing together the two psalms sung after each extract. The desire for shortening the service and the influence of the Church year resulted in reducing them to a few verses appropriate to the feast. These verses, however, are still taken from two psalms. As they were formerly sung as solos or as a solo and chorus from the steps of the Ambo (No. 81), they were called the "Gradual," from the Latin "gradus," a step. In No. 141 we saw that "Hallel" was the Hebrew word for "praise." "Hallel-u-Ya" means "Praise-ye-God," and was used by the Jews as an exclamation of rejoicing. It was borrowed from the Church under the form "Alleluia," and was employed by the Eastern people, especially, to express joy for the triumph of our Lord. It was introduced into the West by St. Jerome, and, during the Paschal season, it occurs in all the psalms sung at

the Mass; but, during the other festival times of the year, it is confined to the second psalm between the lessons. This psalm, therefore, is called the Alleluia. In penitential seasons, as, for instance, during Lent, the Alleluia is not sung. The second psalm is then recited in a slow and "protracted" manner, and is named the "Tract." Accordingly, the psalms sung between the lessons may be either the Gradual or Alleluia or the Gradual and Tract.

179. The Offertory Psalm.—Just as the time occupied in entering the Church was filled up by a psalm sung by the choir, so the time occupied in presenting the gifts at the altar, and in preparing them for the sacrifice, was employed in the same manner. This psalm is known as the Offertory. When the congregation had finished offering the gifts, the ministers selected enough bread and wine to suffice for the sacrifice and the communicants. The bread was laid on the paten, and was brought, together with the chalice, to the altar and placed thereon.

180. Silent Prayers.—It is but natural that, while the priest is engaged in certain manual acts or ceremonies, and while the choir and the people are singing, he should occupy himself with silent prayer. In particular the setting forth of the gifts on the altar was accompanied by silent prayer offered by the priest. Those prayers were, of course, that God would accept the gifts and that He would accept the givers. As they were offered either silently by the priest or in a whisper so as to be heard only by the attendant ministers, such prayers are commonly called "secret" prayers or "secrets."

181. Incense.—The use of incense as a symbol of prayers was common both to the Jews and pagans. In the book of Exodus we read that God commanded Moses:

"Thou shalt make also an altar of setim wood to burn incense. It shall be a cubit in length and a cubit in breadth and two cubits in height. And thou shalt overlay it with the purest gold and thou shalt make a crown of gold round about it. And thou shalt set the altar over against the veil, that hangeth before the ark of the testimony, before the mercy seat where I will speak unto thee. And Aaron shall burn sweet smelling incense upon it in the morning. When he shall light the lamps he shall burn it, and when he shall place them in the evening he shall burn an everlasting incense before the Lord throughout your generations." (Exodus, Chap. 30.)

From this extract it may be seen that, among the Jews, incense was really a sacrifice (No. 14). It had the same signification among the Pagans. In fact, during the persecutions, the common sacrifice demanded from the Christians was the burning of a few grains of incense on an altar before an idol. When incense was used by the Christians, it had quite a different signification.

In the Apocalypse St. John saw how

"Another angel came and stood before the altar, having a golden censer: and there was given him much incense, that he should offer the prayers of all the saints upon the golden altar which is before the throne of God. And the smoke of the incense of the prayers of the saints ascended before God from the hand of the angel." (Chap. 8.)

Incense, then, was a symbol of prayer, and therefore an invitation to prayer. As such, it was employed at the processions introduced into the Liturgy after the triumph of the Church. These processions occurred at three points during the Mass. First, there was the Entrance Procession or the Introit. Secondly, there was a procession from the Altar to the Ambo when the deacon went to read the Gospel. Thirdly, there was a proces-

sion when the bread and wine were laid on the altar at the Offertory. Hence in all these cases we find incense employed. Incense is not now burned on our altar but in a portable vessel called a censer or thurible.

182. The Shortening of the Great Thanksgiving.—The Great Thanksgiving (No. 151) was the chief and longest prayer in the Liturgy. Modeled on the great Hallel, it gave thanks to God for the work of creation and redemption. It was the Christian hymn of triumph uttered in the face of the persecutors. It contained the prophecy of God's ultimate victory, and, in the darkest days, it consoled the suffering people with the promise of the overthrow of idols. In the fourth century the prayer was fulfilled. Idolatry was overthrown. Christianity was triumphant. The needs which had produced the prayer disappeared, and it began to change its form. As it was the longest portion of the Mass, the demand for the shortening of the Liturgy affected it first. It was reduced in Rome to a general expression of thanksgiving, with a mention of the season which was being observed. In this shortened form it was called the Preface, and, with the Sanctus, served as an introduction to the Canon.

183. Transposition of the Great Intercessions.—It seems likely that in the beginning the priest passed immediately from the Sanctus to the recital of the Words of institution, but we find that at Rome the Intercessions for the living now come in between. It may be that this transposition was necessitated by certain heresies concerning the nature of the invocation of the saints and the prayers for the dead. In the same way, what appears to be part of the prayer to the Holy Ghost (No. 155) also appears in the Roman Canon before the Consecration, and we know that there was, especially in the

East, an opinion that Transubstantiation was effected, not by the words of institution, but by the calling down or Epiklesis of the Holy Ghost. To guard against such an error would be a good reason for the transposition.

184. Blessings of New Fruits.—We remarked in No. 168 that the petition of the Lord's Prayer, "Give us this day our daily bread," was interpreted by the Christians to refer to the Blessed Eucharist, and that this interpretation caused its insertion into the Liturgy. We must not imagine, however, that this was the only interpretation given to the words. Men also understood them to mean the bodily food by which the bodily life was sustained. Now the Manicheans (No. 173) believed that everything produced on the earth was evil. To combat that belief the Church declared that God's gifts were good, and inserted that declaration in the Liturgy in closest connection with the recitation of the prayer which asks God to give us our daily bread. Wine and oil, milk, honey and new fruits were, therefore, on certain days solemnly blessed by the Bishop, before the "Pater Noster," with the words:

> "Through Jesus Christ our Lord Thou dost always make all these things good and dost hallow them, quicken them, bless them and grant them unto us."

185. The Commixture.—The ceremony of the "leaven" was introduced to symbolize the unity of the Church. The Bishop broke a piece from the consecrated Host and sent it to his priests to signify that the sacrifice was one and the same wherever offered. When the factions and schisms which at first troubled the Church disappeared, and newer and greater dangers, in the shape of the heresies described in No. 173 arose, the ceremony of the Leaven took a new meaning. The Nesto-

rians, by declaring that there were two persons in Christ, made practically two Christs, one a God and the other a man. The Catholics insisted that the Human Nature of Christ was united to the Divine Nature in only one Person. To symbolize this union, they took the "leaven" and dropped it into the chalice, so that the commixture of the body and blood would manifest the truth that there was only one Christ. Just as the union of body and blood make only one person, so only one person united the Divine and Human Natures in our Lord. This rite is known as the "Commixture."

DEACON AND SUBDEACON IN DALMATICS.

LESSON XXIX.

THE GREGORIAN MASS.

186. The Disappearance of the Catechumenate.—Some of the changes which mark the growth of the Roman Liturgy (No. 30) begin to operate at once, while others take considerable time for their development. Some are ascribed to the direct action of individuals, especially Popes; and others appear to be adopted from neighboring churches or to have grown up without any one being able to tell how they first came into existence. The last Pope who revised the Canon of the Mass was St. Gregory the Great, who reigned from 590 to 604. Since his time that portion of the Mass has remained absolutely unaltered, and the suppressions or additions occurring in the other parts of the Mass have been either the natural outcome of movements in existence in his time or slight shiftings in the emphasis of ceremonies and teaching (Nos. 34, 35) brought about by the rise of new heresies. Of these suppressions the earliest was the disappearance of the Catechumenate (No. 161). The Catechumens were adults and the Catechumenate was founded for their instruction. When the world became Christian there were no longer any adult unbelievers to be converted or instructed. The ranks of the Church were recruited from Christian families. The candidates for Baptism were, as now, little children who had not attained the use of reason. Hence the Catechumenate disappeared, and with it disappeared the discipline of the secret (No. 32), and the distinction between the Mass of the Catechumens and the Mass of the Faithful. It is true the public penitents still remained, but the custom of confining

them in monasteries was growing, and so, little by little, the ordinary Church knew them no more.

187. Adaptation of Introit to New Conditions.—When the Catechumenate disappeared the whole Mass became the Mass of the Faithful, and the changes described in No. 163 became operative. At the same time a need was felt for the special intentions in the bidding prayers (No. 146), which need was met by the addition of new Collects. Thus, for instance, when we now wish to pray for rain, the intention is inserted after the Collect of the day. The increase of private celebrations (No. 51) corresponding with the multiplication of small churches, and the growth of monasticism led to the disappearance of the sermon, and to a simplification of the entrance ceremonies. The stations and processions were confined to solemn occasions, and at the priests' entrance into the church only one verse of the psalm was sung (No. 174), followed by the opening supplications of the Litany, "Kyrie eleison," "Christe eleison." Thus we have what is to this day the invariable order of the first part of the Mass: Introit, Kyrie, Collects, Epistle, Gradual, Gospel.

188. Procession at the Gospel.—The Christians always held the four Gospels, or the four lives of our Lord, in the highest honor. In common with the other Scriptures the Gospels were read at the Mass; but when the other lessons were all reduced to one, the Gospel still held its place. Moreover, the reading of the rest of the Scriptures was entrusted to those in the lesser Orders; the reading of the Gospel was the privilege of the deacon. The very book of the Gospel was held in special reverence. In the Diocletian persecution (No. 171) the enemies of the Church recognized this reverence by seeking out the manuscripts of the Bible and burning them. When peace was restored to the Church, women used beau-

tifully written and bound copies of the Gospels as ornaments, as they use crosses now. Consequently, it is not surprising that, in the celebration of the Liturgy, the greatest respect and honor was shown to the book of the Gospels itself. At the beginning of the Mass it was laid on the altar and kissed by the Bishop when he entered the church. As we saw in No. 81, the lessons were read from the ambo. When the time came to read the Gospel a procession was formed. As in all processions (No. 181) incense was used. At the imperial court in Constantinople it was the custom to accompany distinguished personages with torches or candles. Those lights were a mark of respect and a sign of rank. The same honors were given to the Book of the Gospels. The procession passed from the altar to the Bishop's seat, where the deacon knelt for a blessing, and then it went on to the ambo, where the Gospel was sung. The ceremony arose naturally from the respect shown to the Gospels, but it soon took on a deeper meaning. It represented the change from the Old Testament to the New and the superior excellence of the Revelation which was brought to us by Jesus Christ.

189. Procession at the Offertory.—As we saw in No. 150, the faithful present at the Mass brought bread and wine and offered it to the Bishop. From those offerings enough was set aside to serve for the sacrifice, and the remainder went for the support of the Church. This was the command of the Apostle:

> "Know ye not that they who work in the holy place, eat the things that are of the holy place; and they that serve the altar partake with the altar? So also the Lord ordained that they who preach the Gospel should live by the Gospel." (St. Paul's First Letter to the Corinthians, Chap. 9.)

When the congregations grew larger and the number of communicants smaller the people ceased to offer bread and wine. As but a small portion would be used, there was danger of waste. Accordingly, the faithful gave instead a piece of money, and the ministers of the Church took upon themselves the charge of providing the materials for the sacrifice. This is the origin both of the Sunday collection and of the Mass stipend we offer the priest when we ask him to say Mass for our intention (No. 56). The bread and wine, therefore, were prepared before the Mass and placed on the Credence table (No. 79). At the Offertory they were brought in procession to the altar. The solemnity of this procession was enhanced by the fact that the Leaven, or the portion of the Blessed Sacrament kept over from the former Mass (No. 169), was also brought at this time from the Tower (No. 84), where it had been reserved. In preparing the wine a little water was always mixed with it. The Jews diluted their wine in this fashion, and our Lord observed their custom at the Last Supper. The early Christians saw in this rite of mixing water with wine a figure of the blood and water which flowed from our Lord's side when He died on the cross.

> "Then the Jews, in order that the bodies might not remain on the cross on the Sabbath day, besought Pilate that their legs might be broken and that they might be taken away. The soldiers therefore came, and they broke the legs of the first and of the other who was crucified with Jesus; but when they came to Jesus, as they saw that He was already dead, they did not break His legs. But one of the soldiers pierced His side with a spear, and straightway there came out blood and water." (Gospel of St. John, Chap. 19.)

As in other processions incense was used, and after handling the censer the priest washed his hands. The rite of washing the hands was used frequently in the Liturgy—before beginning the service, before and after receiving the offerings from the faithful, after using the censer and after the Communion. While there may have been some real necessity for cleansing the hands at those acts, the rite was not considered merely a bodily purification. As in the case of the water and wine, the rite of washing the hands was from the earliest times considered a sign of that purity of soul necessary for those who offered the sacrifice and who partook thereof.

190. Orate, Fratres.—The silent prayers described in No. 180 consisted of three parts, like those said on Good Friday. (No. 146.) The priest turns to the assistants, and says, "Orate, Fratres," "Pray ye, brethren." The assistants make their prayer, and the priest recites the secret. This Secret Prayer is modeled on the Collect, and varies with it from Mass to Mass. Like the Collect, it may be augmented by other prayers for various intentions.

191. The Preface.—In the Roman rite the Preface had a few sentences inserted in the middle referring to the feast or the special occasion for which Mass was said. Thus there was a preface for almost every day of the year. In Rome Gregory the Great abolished all these special prefaces except seven.

192. Removal of the Pater Noster.—The Lord's Prayer was formerly said before the Doxology that is the conclusion of the Canon properly so called. Pope Gregory made it the beginning of the following ceremonies, namely, the Fraction and Communion.

"We therefore say the Lord's Prayer immediately after the Canon because it was the custom of the Apostles to consecrate the host with the sacrificial prayer alone (i. e., with the Canon), and it has seemed to me exceedingly unbecoming that we should say over the offering a prayer which some scholar composed, and should not say over His Body and Blood the very prayer He Himself made. But the Lord's Prayer is among the Greeks said by the whole people; among us, however, it is said by the priest alone." (Letters of St. Gregory, No. IX.)

It is well to remember that the Pater Noster was always introduced by a short preface or sentence:

"Admonished by saving precepts and instructed by the Divine command, we make bold to say, 'Our Father,'" etc.

193. The Gregorian Canon.—Since the time of St. Gregory the Canon has been unchanged. The additions made before his day were very few, and consisted mainly of short clauses. The Church has always been unwilling to make alterations in the wording of this ancient prayer. It will be noticed that even when the intercessions were transposed she left the words "therefore" "also" which connected them with foregoing prayers in their original position, but which no longer serve that use in their present place.

194. The Fracture and the Commixture.—The breaking of the bread developed into a long and intricate ceremony, which disappeared when the custom of preparing individual wafers became the rule. The rite was thus brought into close connection with the Commixture (No. 185), so that the two became practically the one ceremony performed during the "Libera." By the Libera is meant the addition made to the Pater Noster

in the Mass expanding the meaning of "Deliver us from evil." It is called also by the Greek name, "embolism," or "expansion." At the end of the Libera the priest takes the bread, divides it into halves, and from one half breaks a small portion which corresponds to the old Leaven (No. 169). With this portion he makes the Sign of the Cross three times over the chalice, saying, "May the peace of the Lord be always with you." Then he drops it into the chalice and says, "May this commixture and blessing with the body and blood of our Lord Jesus Christ, be for us who receive it, unto life everlasting."

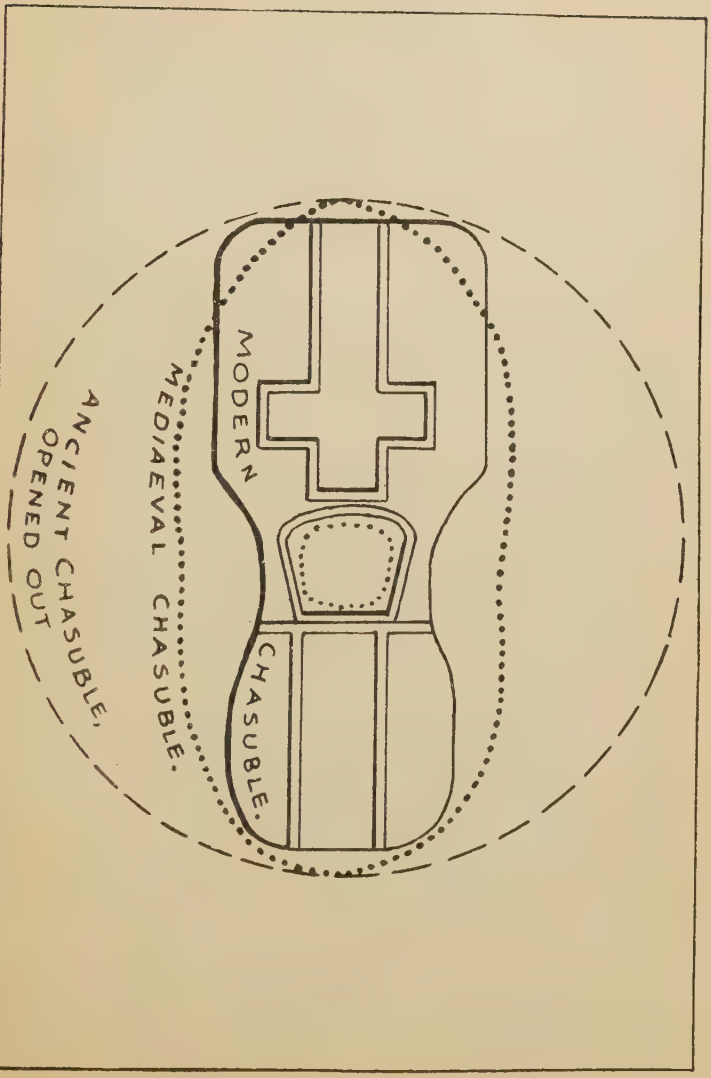
195. The Agnus Dei.—In the time of Pope Gregory the Kiss of Peace came immediately after the Commixture. But less than a century later Pope Sergius made an addition, which, for the sake of convenience, we may describe now. Between the rite of commixture and the singing of the communion psalm (No. 157) there was an interval of silence. This interval Sergius filled up. The leaven was often called the "Lamb of God," or in Latin "Agnus Dei." The Pope ordered that during the commixture the choir should sing "Lamb of God who takest away the sins of the world, have mercy on us." From the opening words the prayer is known as the Agnus Dei.

196. The Pax and Communion.—The Kiss of Peace was given immediately before the Communion (No. 166). The Bishop first said a silent prayer, and then saluted each of the ministers with the greeting, "Peace be with Thee," to which each replied, "And with Thy spirit." Before receiving the Body and Blood of our Lord the priest offered a silent prayer; then he gave Communion to the attendant ministers and to the people. According to the ancient custom, he said, when giving the bread, "The Body of Christ," and, when giving the wine, "The

Blood of Christ.'' The communicants answered ''Amen'' to each. When, however, Communion was given to the sick and dying, instead of the bare formula, ''The Body of Christ,'' the priest prayed, ''May the Body of our Lord Jesus Christ guard thy soul into life everlasting. Amen.'' This prayer made its way into the Mass, and displaced the old form. The practice of replying ''Amen'' is still retained in Masses where Orders are conferred.

197. The Communion and Post Communion.—The psalm formerly sung during the Communion of the people was, by the encroachment of the Agnus Dei, reduced, like the Offertory psalm, to a single verse. The prayer of thanksgiving after the Communion is known as the Post Communion. It was modeled on the Collect and Secret, and, like them, changes with the Church year.

198. The Blessing and Dismissal.—After the Post Communion the celebrant blessed the people. He began with the words, ''Let us pray.'' The deacon turned towards the congregation, and said, ''Bow down your heads to God.'' Then the priest recited the blessing over them. The form of the blessing was not always the same, but varied like the Post Communion. Afterward the deacon again addressed the people, ''Go. It is the dismissal,'' and the Mass was ended. Pope Gregory made an important change in this blessing. He confined it to the Lenten season, so that on feast days and the like the dismissal was given immediately after the Post Communion. As the celebrant retired from the altar the people knelt as he passed, and he blessed them silently, making the Sign of the Cross with his hand.



DEVELOPMENT OF CHASUBLE.

LESSON XXX.

THE MASS TODAY—GENERAL PRINCIPLES.

199. The Roman Missal.—In No. 89 we saw how the Missal or Mass Book originated. The Missal used in the Roman Rite today was ordered by the Council of Trent, and was first published by Pius V in 1570. It was revised by Clement VIII, Urban VIII, Leo XIII, Pius X, and a new edition has been brought out by authority of Benedict XV. In the time of Pius V all other Missals which could not show a use of 200 years were suppressed. The Dominicans and the Carmelites, for instance, have Missals of their own, but it may be said that the Missal of Pius V is practically the standard service book wherever Mass is said in Latin (No. 29). The Missal has been translated into English, but a very slight acquaintance with Latin will enable you to follow the priest with understanding. At first the arrangement of the Missal may seem confusing, but a brief study of its contents will remove the difficulty.

200. The Contents of the Missal.—At the beginning of the Missal we find the Calendar and the Rubrics. The Calendar (No. 97) is a list of feasts, and the Rubrics (No. 239) are the directions for saying Mass. The Calendar contains a table giving the dates on which the chief movable feasts fall each year (No. 102). Before the entries on the Calendar you will find the ordinary date of the month, the date as expressed in the old Roman Calendar, and then the Dominical Letter. Dominical Letter means the Sunday Letter, and if you turn to the table of the movable feasts you will see the Dominical Letter is given for each year (two for leap years,

No. 101). This letter shows you the date of the month on which Sunday falls for the given year, so you have at your disposal a perpetual Calendar. The Missal itself gives first the Proprium de Tempore, that is, the Masses peculiar, or "proper," to the season. It begins with the Christmas Cycle (No. 104), and then passes to the Easter Cycle (No. 103), beginning with Septuagesima and ending with the Sundays after Pentecost. In the middle of this section we have the Order of the Mass inserted before Easter Sunday, because every Sunday is the commemoration of Easter, and every Mass the celebration of the Christian Passover. The Order, too, is the most used part of the Missal, and is more easily reached when placed in the middle of the book. In some translations we find the Order in the beginning of the book, but the plan of the Latin editions proves by experience the more serviceable. After the Proprium de Tempore we have the Proprium de Sanctis, beginning with the Vigil of St. Andrew, November 29. Then comes the Commune Sanctorum, or Masses common to various classes of saints (No. 109), followed by Masses said on various occasions and Masses peculiar to certain localities.

201. Low Masses.—In describing the growth of the Mass we have taken it for granted that the Mass was sung, and that the celebrant was attended by the deacon, subdeacon and other ministers (No. 51). But from the earliest times Mass was also celebrated privately and without a choir. The priest read in a loud voice the parts which the choir is wont to render, and a lay server or altar boy made the responses in the same tone. During the Middle Ages this method was extensively adopted, and we may say that in our time it is the ordinary

way of performing the Liturgy. Still, we must remember that the practice of singing Mass with a full staff of ministers is the normal method, as contemplated by the Church, and that Mass is read because it is practically impossible to have ministers present at every celebration. In No. 51 we saw that the common name in English for a Mass which is not sung is a Low Mass. It is well to bear in mind that the difference between a solemn Mass and a Mass celebrated without solemnity, is not in the absence of the choir, but in the absence of the ministers. Thus, a chanted Mass, which is sung by the priest alone, is considered merely a Low Mass.

202. Occasional Omissions and Additions.—We have also taken it for granted that the prayers and ceremonies already described, were employed at all Masses. The growth of the practice of saying Mass with only a server in attendance naturally led in such Masses to the omission of ceremonies for whose observance the presence of a congregation or of communicants was necessary. We have seen how the Kiss of Peace was transferred from before the Offertory to before the Communion because all those that offered did not always communicate. In private Masses the priest alone received Communion, and therefore the ceremony of giving the Pax was entirely omitted; the prayer, however, was retained. Again, as a congregation or a number of ministers is necessary to hold a procession, the processional services, and the incense used thereat, disappeared from private Masses. Moreover, at the Offertory nearly all the ceremonies connected with the offering of the gifts by the people were omitted. Just as there were occasional omissions in the service, so there were occasional additions. The Church year is a record of joy and sorrow,

We pass from the Passion of the Lord to the glories of His Resurrection, and we vary the triumphant celebration of the festivals of the saints by the recollection of our manifold deeds and infirmities. On days of rejoicing the Church uses prayers of thanksgiving and hymns of gladness which she suppresses in times of mourning. Thus it happens that certain prayers and hymns are added on feasts, while on fasts they remain unspoken.

203. The Lines of Prayer.—From the fact that Mass was said by a celebrant accompanied by ministers, and in presence of a congregation, we can readily compare the whole Order of the Mass to a rope made up of various strands, and if we would understand the Order of the Low Mass, especially, it will be necessary to keep these strands well separated in our minds. Essentially, the order is a line of three colors, the priest's part, the ministers' part and the part of the congregation. But we must remember that the priest is also an individual and has prayers peculiar to him as an individual as well as prayers peculiar to him as celebrant. We must also remember that from the very beginning some kind of a choir was inevitable and became indispensable as the Church music grew more ornate, so that the part of the congregation was divided between the people and the trained singers. Finally, when the practice of private Mass became the settled and ordinary usage, the priest had to take upon himself all these functions except the few that were left to the altar boy or Mass server. At the first part of the Mass, the old Sunday school (No. 148), the celebrant acted as President of the Congregation, or, as we say, Chairman of the Meeting. If you assist at a Mass said by a Bishop with full solemnity, you will notice that after the solemn entrance he goes to

his throne (No. 60), and remains there until the Offertory. Then he comes to the altar for the Sacrifice, as his function in the second part of the Mass is that of sacrificing priest. During the first part of the Mass he salutes the people, and recites the Collect; the rest of the service is carried out by the deacon, subdeacon and choir. In the second part of the Mass he takes the offerings, chants the Great Thanksgiving or Preface, recites the Canon, chants the Lord's Prayer before the Fraction, gives the Pax and administers Communion. It is the duty of the subdeacon to read the Epistle, of the deacon to chant the Gospel, while the choir sings the Introit, Kyrie, Gloria, Gradual and Creed. During the Sacrifice the choir chants the Offertory, Sanctus, Agnus Dei and Communion, but the ministers have no vocal part, except at the Dismissal, where the Ite, Missa est is an old function of the deacon. Formerly, the congregation sang the short responses, and in some Catholic countries the people still can and do chant the Kyrie, Gloria, Creed, Sanctus and Agnus Dei, a custom which might be established among ourselves with good results.

204. Special Service Books.—If you examine your Missal, you will find that the great bulk of the book is made up of extracts from the Bible commonly called Epistles and Gospels. Formerly, these extracts were read directly from the Bible, but were afterwards gathered into special books (No. 89), and finally into the form we have today.

205. The Psalms.—The Book of Psalms in the Holy Bible consists of 150 hymns or sacred songs. These hymns were written in Hebrew at various times and by various authors. As most of the hymns were written by King David, "the sweet singer of Israel," the whole

book is called the Psaltery of David. The Psaltery has always been the Prayer Book of the Church, and after the Lessons the greater part of the Mass is made up of extracts from the Psalms. In singing the Psalms various methods were used. Sometimes they were recited as solos, sometimes as solo and chorus. In No. 142 reference is made to the Great Hallel, or Psalm 135. If you look it up in your Bible, you will find that it reads like a Litany:

"Praise ye the Lord, for He is good,
For His mercy endureth forever.
Praise ye the God of gods,
For His mercy endureth forever.
Praise ye the Lord of lords,
For His mercy endureth forever."

This is a second way of saying the Psalms. The reader reads a verse, or sometimes two verses, and the people responded with a refrain. A third method of singing the Psalms is known as the Antiphonal. It was introduced by the monks (No. 172), and required two choirs or choruses. One choir sang the first verse; the other choir replied with the second verse; the first choir took up the third verse, and so on. The Psalms were not always sung to the same air or tune, and, in order to give the choirs the proper tone, a verse of the Psalm was sung by a soloist. This verse, or part of a verse, was called the Antiphon or Anthem, and gave not only the key to the music, but was also used to give the key to the meaning of the Psalm, something like the "mysteries" we say before each decade of the Rosary. As a protest against the Arian Heresy (No. 173), the Lesser Doxology, that is, the "Glory be to the Father," was added to each Psalm. At the end the whole Anthem

was repealed, so that the structure of a Psalm sung in the Antiphonal manner is:

1. Anthem. (In full or in part.)
2. Psalm. (Recited alternately.)
3. Glory be to the Father, etc.
4. Anthem. (In full.)

GERMAN BISHOP OF XV CENTURY, WITH MITER, ANCIENT CHASUBLE, DALMATIC, CROZIER, ETC.

LESSON XXXI

THE MASS TODAY—INTRODUCTION.

206. Preparation of the Priest. The Confession.—It stands to reason that the priest should make a personal preparation before celebrating Mass. Originally this preparation must have been wholly made in the sacristy, as the Mass commenced immediately with the reading of the Epistle (No. 145). The processions and litanies which were introduced after the fourth century supplied a place for the preparation in the church itself. As the choir was singing the Introit and the Kyrie the priest had time for private prayers, and this time he utilized in preparing for Mass. When we remember that the Mass is the same Sacrifice as that of the Cross, and that the bread and wine become the very Body and Blood of Christ, we can understand the words of the Imitation, "If thou hadst the purity of an angel, and the sanctity of St. John the Baptist, thou wouldst not be worthy to receive or handle the Sacrament." The priest who approaches the altar is convinced of this truth, and therefore he bows down before God and confesses that he is a sinner. This confession of sin was made formerly on the way into the church. It consisted of three parts, the first of which was said on the way to the altar, the second at the foot of the altar, and the third as the priest went up the steps of the altar. The prayer said on the way to the altar was derived from a custom practiced in the earliest ages by the newly baptized (No. 74). They went from the baptistry into the church reciting the verse from the psalm, "I will go unto the altar of God, unto God who gladdeneth my youth." St. Peter

called the converts "new-born babes," and after their baptism their youth was renewed in Christ. When the priest was about to celebrate Mass he adopted the same exclamation, "I will go unto the altar of God, unto God who gladdeneth my youth." The prayers said at the foot of the altar consisted of an acknowledgment of sin, and the prayers said as the priest mounted the steps asked God for forgiveness. The whole preparation therefore may be known as the "Confession."

207. The Invocation and the Judica.—The Christians were accustomed to begin all their actions with the Sign of the Cross (No. 34). Consequently the preparation of the priest begins with that ceremony. Sometimes the Sign of the Cross is accompanied by a special form of words called the Invocation. It runs as follows: "In the name of the Father and of the Son and of the Holy Ghost, Amen," and is a profession of faith in the Holy Trinity. This form was used by the priest as he set forth to begin the Mass. On the way to the altar he recited the verse, "I will go unto the altar of God." In some places the priest was accustomed to say the forty-second Psalm, from which this verse was taken. He repeated it with the ministers antiphonally (No. 205). It therefore had the same structure as the Introit. The verse, "I will go unto the altar of God," was used as the anthem. Then followed the psalm and the lesser Doxology, with the anthem repeated. As the psalm begins, "Judge me, O God," or in Latin, "Judica me Deus," it is commonly referred to as the "Judica." The use of the Judica was not made obligatory until the Missal of Pius V, in the sixteenth century, when it was ordered that the Invocation and Psalm should be said, not as heretofore on the way to the altar, but at the foot of the altar. The Carmelites, who claimed a two

hundred years' use for the old method of saying it, still retain that custom, and the Dominicans, who invoked the same time limit for another psalm, disregard it altogether. Even in the Roman Missal the Judica is omitted at Masses for the dead and at the Masses at Passiontide (No. 202). The Church keeps the additions to her Liturgy for festival occasions. In seasons of sorrow and penance she naturally reverts to the ancient and unadorned type, just as people who are glad and who rejoice, dress themselves in their best, but when they mourn they use clothes of sober colors and of simple cut.

208. The Confiteor.—The confession of sins is a public acknowledgment of sinfulness. The priest makes this acknowledgment before God, the saints and the attendant ministers. As the declaration opens with the word, "Confiteor" (I confess), it is called the "Confiteor." Before the introduction of the Judica, with its foregoing invitation, the Confiteor was the beginning of the priest's preparation. Accordingly, he signs himself with the cross before saying it, using the words, "Our help is in the name of the Lord," to show that all help and grace come to us through the cross of Christ. The Confiteor is said by the priest first, and the ministers reply in a short prayer asking God to have mercy. Then they repeat the Confiteor, and the priest answers in the same prayer for mercy. The form of these prayers, as we have them now, was first fixed in the sixteenth century by the Missal of Pius V; but, as their introduction dates from the eleventh century, the Dominicans use a different form, but the meaning of both is the same.

209. The Absolution and Prayers of Access.—The official declaration that sins are forgiven is called "Absolution," or loosing from sin. The declaration may

either take the form of a positive statement, "I loose thee," or "Thou art absolved," or it may take the form of a petition, "May God loose thee," or "May God forgive thee." In the Roman Liturgy the first form is used in the Sacrament of Penance when accusation of particular sins is made. The second form is used where there is a general accusation of sin outside of the Sacrament of Penance. Therefore, the absolution which the priest pronounces after the Confiteor has the form of a prayer. He follows it with certain versicles and prayers whose burden still is the cry for mercy. The prayers are said as he goes up the steps to the Holy of Holies (No. 69), and as he kisses the altar where the relics of the saints are laid, and may be called the "Prayers of Access." This third part, like the two preceding parts, is begun by the Sign of the Cross, which is made while the absolution is given.

210. Incense.—As the new Introduction to the Mass grew out of a procession we find that incense is used thereat (No. 181). When the priest has finished the confession and reached the altar, he blesses the incense with the words, "Be thou blessed by Him in whose honor thou shalt be burned." Then he takes the censer and swings it three times towards the Cross (No. 85), as a mark of respect, and afterwards perfumes the whole altar, passing and repassing the censer over the table, by the sides and along the front. Finally, he is himself saluted by the deacon, who swings the censer towards him, both as a mark of respect and as an invitation to prayer. In Low Masses this ceremony is omitted for the reasons given in No. 202.

211. The Shortening of the Introit.—The Introit Psalm was sung while the ministers and people entered

the church. When those processions were large, there was sufficient time to go through a whole psalm. But when the procession was reduced to the mere entrance of the ministers (No. 187), the time was much shortened, and the Bishop stopped the singing of the psalm when all the ministers were in their places. In this way it came to pass that only a single verse of the Introit Psalm was sung, and our modern Introits are constructed on this principle:

a. Antiphon.
b. One verse of Psalm.
c. Gloria.
a. Antiphon.

As the Introit was once the beginning of the Mass, the priest makes the Sign of the Cross when he recites it. Moreover, for the same reason, Masses are named after the first words of the Introit, and sometimes days are named after the Masses. Thus a "Requiem Mass" has an Introit beginning "Requiem Aeternam," or "Eternal Rest." The fourth Sunday in Lent is "Laetare Sunday" because the "Mass Laetare" is said thereon. The "Mass Laetare" gets its name from the Antiphon to the Introit, "Laetare, Jerusalem," or "Rejoice, O Jerusalem." The Sunday after Easter is known as Low Sunday, or "Quasimodo," because the Mass begins with these words: "Quasimodo geniti infantes," "as new-born babes." With regard to the construction of the Introit it may be well to note that at Requiem Masses and during Passiontide the "Gloria Patri" is omitted.

212. The Kyrie.—The ancient Litany is represented by the Greek eleison (No. 58, No. 174). It is sung by the choir and also recited alternately by the priest and ministers. It consists of "Kyrie eleison" repeated thrice,

followed by "Christe eleison," or "Christ, have mercy," said the same number of times, and closed by the threefold Kyrie again. This Litany also represents the answers made by the people to the prayers derived from the Egyptian Hallel. In the Roman Liturgy these prayers were nine in number, as we may see from the Mass on Good Friday. Those nine responses were divided into groups of three, one directed to the Father, one to the Son and one to the Holy Ghost.

213. The Gloria in Excelsis.—When our Lord was born in Bethlehem, the shepherds heard the angels singing, "Glory be to God on high and on earth peace to men of good will." In the first half of the second century Pope Telesphorus ordered that this hymn should be sung on Christmas Day before the Mass. As the Mass then began with the Epistle, the hymn was recited immediately before it. By the sixth century this practice had extended to other feasts, when the Mass was celebrated by a Bishop. Priests were permitted to use it only on Easter Day. During the middle ages this distinction disappeared, and now the hymn is sung on all feast days, and on all Sundays except those which occur in Advent and between Septuagesima and Holy Week. From the Latin words, "Glory be to God on high" ("Gloria in Excelsis"), it is known as the "Gloria in Excelsis," or, briefly, the "Gloria." It is also called the Angels' Hymn and the Greater Doxology (No. 205). When the prayers (No. 187) were transferred to the beginning of the Mass, they came between the Gloria and the Epistle; consequently, it is now recited between the Kyrie and the Collect. In course of centuries several clauses were added to the original words. The text in the Roman Missal is as follows:

"Glory be to God on high, and on earth peace to men of good will.

"We praise Thee. We bless Thee. We worship Thee. We glorify Thee. We give Thee thanks for Thy great glory.

"O Lord God, heavenly King, God the Father Almighty.

"O Lord, the only begotten Son, Jesus Christ. O Lord God, Lamb of God, Son of the Father.

"Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayers. Thou that sittest at the right hand of the Father, have mercy upon us.

"For Thou only art holy. Thou only art the Lord. Thou only art most high, O Jesus Christ. With the Holy Ghost, in the glory of God the Father. Amen."

CHASUBLE OF ST. THOMAS A BECKET.

PRIEST WITH HUMERAL VEIL HOLDING MONSTRANCE.

LESSON XXXII.

THE MASS TODAY—INSTRUCTION.

214. Greetings and Prayers.—The public prayers are always preceded by a greeting or salutation. The usual formula is, "The Lord be with you," to which the people reply, "And with thy spirit." Formerly, however, the Mass was begun by the salutation, "Peace be to you," which the Bishop addressed to the congregation before the Epistle was read. This ancient form is still retained by Bishops before the Collect, but priests use the "Dominus Vobiscum," or "the Lord be with you." It is probable that this distinction was perpetuated by the fact just mentioned, that for a long time priests did not recite the "Gloria in Excelsis." "Peace be to you," seems like an echo of the angels' hymn, "Glory be to God on high and on earth peace." After the greeting comes the invitation, "Let us pray," and then the prayer follows. These prayers are all closed with a special formula. Christ is ever living to make intercession for us, and He presents our prayers to God. Hence the most of those prayers are addressed to God, the Father, and close with the words, "Through Jesus Christ, our Lord, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. Amen." A shortened form of this conclusion is, "Through Christ, our Lord, Amen." If in the body of the prayer mention is made of "our Lord," the words, "the same," are inserted after "through," and if mention is made of the Holy Ghost the words, "the same," are inserted before "Holy Ghost." Thus we have, "Through the same Jesus Christ," etc., or "in the unity of the same Holy Ghost."

When the prayer is directed to the Son, the conclusion is, "Who livest and reignest with God, the Father, in the unity of the Holy Ghost, God, world without end. Amen." The short form of this conclusion is "Who livest and reignest world without end."

215. The Epistle.—In the Roman Liturgy the first portion of the Scripture read at the Mass is taken either from the Old or New Testament (No. 175). Before beginning, the title is announced, e. g., "The Reading of the Epistle of Blessed Paul the Apostle to the Romans," or "The Reading of Isaias the Prophet." At the end of the Epistle the ministers say, "Thanks be to God." Formerly the Scripture was read from the ambo (No. 81), but among us it is read at Low Mass from the south side of the altar, and at High Mass from the floor of the sanctuary on the same side.

216. The Sequence.—After the Epistle followed the two psalms known as the Gradual and Alleluia or Tract. The Alleluia was used on festivals, and is an exclamation of joy. To express this joy, it was sung to a long series of jubilant notes, the last "a" especially being much protracted. As most of those notes were sung thus to the one syllable, it was a task to remember them. During the middle ages a device was adopted in the north of France, by which words were supplied to the music. As the words "followed" the air of the Alleluia, they were called the "Sequence." The sequences usually took the form of rhymed hymns, and, before the time of Pius V, there were nearly a hundred in the Missal. He abolished all but five, one for Easter, one for Pentecost, one for Corpus Christi, one for the feast of the Seven Dolors and one for Masses of the Dead. This last is not properly a sequence, because a sequence is supposed to

represent the joy expressed by the Alleluia. It is more properly a continuation of the Tract, but it is commonly classed with the sequences. The "Stabat Mater," which is said on the Feast of the Seven Dolors, and the "Dies Irae," said at the Masses for the dead, are considered the most beautiful hymns ever written.

217. The Gospel.—In No. 188 we described the ceremonies observed during the reading of the Gospel. The Missal of Pius V fixed the text of the silent prayer said by the deacon before he took the Gospel book from the altar, and the text of the Bishop's blessing. The deacon's prayer is as follows:

> "Cleanse my heart and my lips, O Almighty God who didst cleanse the lips of the Prophet, Isaias, with a burning coal, and vouchsafe so to cleanse me through Thy gracious mercy, that I may be able to proclaim Thy Holy Gospel worthily. Through Christ our Lord. Amen."

This prayer refers to the vision of Isaias the Prophet, the beginning of which has been described in No. 152. When he had seen the Seraphim and the throne of God, he cried out:

> "Wo is me, for I have kept silent; because I am a man of unclean lips, and in the midst of a people of unclean lips I dwell, and the King, the Lord of Hosts, have I seen with mine eyes. And one of the Seraphim flew unto me, having a live coal in his hand, which he had taken with the tongs from off the altar; and he touched my mouth, and said: Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin is cleansed." (Isaias, Chap. 6.)

This prayer is said kneeling. The deacon then takes the book from the altar and goes to the Bishop's seat,

kneels down, and says, "Pray, sir, a blessing." The Bishop blesses him with the words:

> "The Lord be in thy heart and on thy lips, that thou mayest proclaim His Gospel worthily and in a fitting manner. In the name of the Father and of the Son and of the Holy Ghost. Amen."

After this the deacon goes to the place for reading the Gospel. Formerly this place was the ambo, but with us the ambo is not in use, and the deacon stands on the north side of the sanctuary. The subdeacon holds the book, and the deacon salutes the people with the greeting, "The Lord be with you." They answer, "And with thy spirit." Then follows the announcement of the portion to be read, "The beginning" or "the continuation of the Holy Gospel according to Matthew," or "according to Mark," etc. He makes the Sign of the Cross at this announcement, and swings the censer towards the book as a mark of respect. At the conclusion of the reading the ministers answer, "Praise be to Thee, O Christ," and the book is carried to the Bishop, who kisses it reverently and says secretly, "May our sins be blotted out through the words of the Gospel." The censer is swung three times toward the Bishop, and the procession is over. In High Masses celebrated by a simple priest, the ceremonial is the same, the celebrating priest taking the Bishop's place, but in a Low Mass, of course, there is no procession, no incense, no blessing asked of the Bishop, no deacon to sing the Gospel. The procession is represented by the changing of the book from the south side of the altar to the north. This is done either by the priest himself or by the altar boy. The priest bows down before the middle of the altar and recites the deacon's prayer, "Cleanse my heart."

After this comes the following adaptation of the Bishop's blessing:

"Pray, O Lord, a blessing. The Lord be in my heart and on my lips that I may proclaim His Gospel in a worthy and fitting manner. Amen."

CHALICE WITH PURIFIER, PATEN, HOST AND PALL.

LESSON XXXIII.

THE MASS TODAY—OFFERTORY AND PREFACE.

218. The Creed.—The Church has summed her principal doctrines in several lists. They usually begin with the word "Credo," I believe, and are therefore known as Creeds. In No. 173 we saw that the Council of Nice drew up a Creed in the year 325. This Creed was enlarged in 381 at Constantinople, but is still called the Nicene Creed. As early as the fifth century, the Creed was recited in the Mass in the eastern churches. It was inserted at the commencement of the Mass of the Faithful, because only the faithful were supposed to know the truths it contained. In the ninth century it was introduced on certain occasions into the Roman Liturgy, also at the beginning of the Mass of the Faithful. It is now said on all Sundays, and on the feasts of our Lord, the Blessed Virgin, the Apostles and the Doctors of the Church (No. 109). The reason is that these feasts are more intimately connected with the founding and spread of the faith which the Creed summarizes.

219. The Offertory.—In the beginning the people brought the bread and wine for the Sacrifice, but for various reasons the offering was commuted into money. A survival of the old usage is still to be seen in the Masses or Ordination. At the consecration of a Bishop, he offers two small loaves and two miniature casks of wine. The other ministers present a waxen taper. At first, the money offering was made in the same manner as the offering of bread and wine, that is to say, the people advanced to the altar and placed their gifts in the hands of the celebrant. In some places this usage is

still observed at Masses for the dead, but in the middle ages the whole rite disappeared. No offering is made at Mass now, except at the Parish Masses on Sundays and Holydays. The people no longer come to the altar and present their gifts, but collectors are sent through the congregation to take up the offerings. Consequently, with the disappearance of this rite, the washing of hands before and after ceased to be observed, and the first part of the Offertory is now represented only by the Psalm. It is to be noticed, however, that just as we have survivals of portions of it in Ordination Masses and in Masses for the dead, so the first washing of the hands is retained when a Bishop celebrates Solemn Mass. The second portion of the Offertory or the Procession remains as before in High Masses. But as a Low Mass discards all Processions, this portion is at Low Masses much curtailed. The priest has no ministers to bring the gifts to the altar; therefore he prepares them in the sacristy, and before he begins the confession he lays them on the altar covered with the veil (No. 133). After he has said the Offertory Psalm, he removes this veil, lays the bread on the corporal (No. 133), and pours the wine into the chalice. The Dominicans not only bring the gifts to the altar before the confession, but they also prepare the chalice by pouring in the wine at the same time. At a High Mass the gifts are brought to the altar by the subdeacon, and the deacon assists the priest in presenting the bread and wine.

220. Prayers at the Offertory.—The laying of the gifts on the altar was accompanied by silent prayers. The Missal of Pius V fixed their text and order. Their adoption dates from the twelfth century, but their composition is far older. This portion of the Mass is some-

times called the Lesser Canon, and, as a matter of fact, the prayers are really a form of the prayers used in the Canon. They consists of: (1) The offering of the bread. (2) The blessing of the water and wine and the offering of the chalice. (3) The invocation of the Holy Ghost. (4) In a High Mass the prayers at the censing. (5) The psalm at the Lavabo, or washing of the hands. (6) The prayer to the Holy Trinity, corresponding to the Remembrance (No. 154) and the Invocation of the Saints (No. 156).

221. **The Secret.**—The secret prayer was built on the plan of the ancient prayers of the faithful (No. 146). It was preceded by an invitation and a prayer uttered by the assistants. During the early ages the Invitation consisted of the words, "Pray ye, brethren," but later on the object of the prayer was added. The old custom is still indicated by the fact that the priest says the first words in the hearing of the ministers, but the addition he repeats in an inaudible voice. Originally, too, the words of the assistants' prayer were not fixed, but by the Missal of Pius V the following form was made obligatory:

> "The Priest (aloud). Pray ye, brethren (inaudibly), that my sacrifice and yours may be acceptable to God the Father Almighty.
> "The Ministers. May the Lord receive the sacrifice from thy hands, to the praise and glory of His name, to our profit, and to the profit of all His Holy Church."

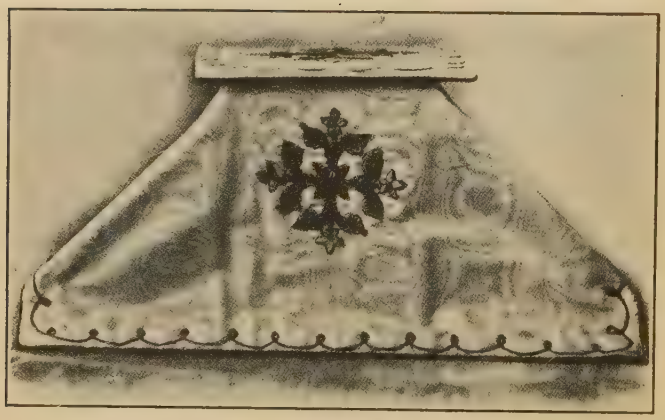
The priest answers "Amen," and proceeds to recite the secret prayer, which is influenced by the Church year (No. 176), and therefore differs for each Mass.

222. **New Prefaces.**—Pope Gregory abolished all the Prefaces in the Roman Liturgy except seven. During

the middle ages, however, four others came into use and were admitted into the Missal of Pius V. They are the two Prefaces for Lent and Passiontide, a Preface of the Holy Trinity used on all Sundays which are not already provided for, and a Preface for feasts of the Blessed Virgin. The Missal of Benedict X adds one for St. Joseph and one for Requiems. There are therefore in the Roman Missal now thirteen Prefaces: (1) the Preface of the Incarnation used during Christmastide and on Feasts of the Blessed Sacrament; (2) the Preface of the Epiphany used during the Epiphany Octave; (3) the Preface of Lent used from Ash Wednesday to Passiontide; (4) the Preface of the Cross used during Passiontide and on feasts connected with the Passion and the Sacred Heart; (5) the Paschal Preface used during Eastertide up to Ascension; (6) the Ascension Preface used from Ascension Thursday to the Vigil of Pentecost; (7) the Preface of Pentecost used during the Octave of Pentecost and in Masses of the Holy Ghost; (8) Trinity Preface used from Trinity Sunday to the Fourth in Advent and from the Second after Epiphany to Quinquagesima; (9) the Preface of the Blessed Virgin used on all our Lady's feasts; (10) the Preface of St. Joseph; (11) the Preface of the Apostles; (12) the Common Preface used on all week days which have not a proper Preface, and (13) the Preface for Masses of the dead.

223. The Sanctus Bell.—In some churches the people could not get a good view of the altar at which Mass was being offered. Sometimes there were pillars in the way; sometimes the Rood Screen obstructed the view; sometimes the very size of the church made it impossible to recognize what the priest was doing. In order to

warn the people that the Canon was beginning, a little bell was rung at the Sanctus. This custom is still retained even in churches of moderate size, both as an intimation to the people of the commencement of the most solemn portion of the Mass, and as an expression of joy at the coming of our Lord.



CHALICE COVERED WITH VEIL; BURSE ON TOP.

LESSON XXXIV.

THE MASS TODAY—CANON AND COMMUNION.

224. The Communicantes.—The text of the Canon shows that the Intercession of the Saints begins with the words "in communion with"; in Latin, "communicantes." Hence this prayer is known as the "Communicantes." On the five feasts of Christmas, Epiphany, Easter, Ascension and Pentecost mention is made here of the mystery celebrated. Thus at Christmas it runs as follows:

> "In communion with and celebrating the most holy day on which the spotless virginity of the Blessed Virgin Mary brought forth a Saviour for this world; and also venerating the memory chiefly of the same glorious and ever Virgin Mary, the Mother of the same God and our Lord Jesus Christ, and also of Thy Blessed Apostles," etc.

225. Hanc Igitur.—On certain great feasts a special commemoration was added to the Great Intercessions. The commemoration came into daily use in a shortened form, but in memory of its original intention the unabridged prayer is employed at Easter and Pentecost. The influence of the Church year is therefore in the Canon limited to those two clauses of the Great Intercessions, namely, the "Communicantes" and the "Hanc Igitur," and to a slight change made in the commencement of the Consecration on Holy Thursday.

> "Who on the day before He suffered for our salvation and the salvation of all men, that is, on this day, took bread," etc.

226. The Showing of the Sacrament.—In the eleventh century a French writer named Berengarius invented the theory now held by the Protestants that Christ is not really present in the Blessed Eucharist. As a protest against this heresy his own countrymen, the French, introduced the custom of lifting up the Sacrament after the consecration, so that the people could see It and adore It. In many places, the bread alone was lifted up, and this custom the Carthusians retain to this day, as it was over two hundred years old at the last reform of the Missal (No. 199). By the first half of the fourteenth century the elevation of the Chalice was practiced in Rome, and the double elevation became general by the adoption of the Mass Book of Pius V. This ceremony is now known as the Elevation. The old Elevation (No. 156) has fallen into the background. It is still retained, however, and Chalice and Host are lifted up a few inches from the altar during the Doxology of the Canon. At the Elevation during the Consecration, the bell is rung as at the Sanctus, and at High Mass incense is used as a mark of honor. It is to be noted that the new Elevation takes place immediately after each Consecration. The bread is consecrated and shown to the people, and the wine is consecrated and shown to the people. While this is doing, it will be remarked that the deacon or altar boy lifts up the priest's chasuble. The reason may be found in the description of that garment given in No. 119. When the ceremony of the Elevation was introduced the chasuble was a heavy garment which completely enveloped the body. If the priest wished to lift the Sacred Species above his head, as he was compelled to do in order that the people might be able to see them, some assistance in holding the chasuble was necessary. In modern times the cutting away of the sides has made

it possible to perform the Elevation without assistance, but the old ceremony still remains.

227. Agnus Dei and Pax.—Since the twelfth century the Agnus Dei (No. 195) was not only sung by the choir, but was also repeated by the priest. Originally said but once, it has since the same date been said three times, and the proximity of the Kiss of Peace caused the third ending to be changed from "have mercy on us" to "give us peace." In Masses of the dead the words "give them rest" take the place of the "have mercy on us," and "give them eternal rest" of "give us peace." The text of the prayer before the Pax is as follows:

> "O Lord Jesus Christ, who saidst unto Thine Apostles, Peace, I leave you, My peace I give you; look not upon my sins, but upon the faith of Thy Church, and vouchsafe to keep it in peace and knit it together according to Thy will, who livest and reignest God, world without end. Amen."

In Masses for the dead the Kiss of Peace is never given because of the sadness prevalent on such an occasion. One who is in deep sorrow passes along saluting nobody, so the salute of the Pax was not considered in place at Masses offered up for the departed. Of course with the Pax the accompanying prayer is omitted. At Low Masses, where the Pax is not given, simply because there are no ministers, the ceremony itself is omitted, but the prayer is retained.

228. Communion Prayers.—The silent prayers said before the Communion were originally left to the choice of the priest; but by the Missal of Pius V the following were adopted, of which the latter is by far the older:

> "O Lord Jesus Christ, Son of the Living God, who by will of the Father and the co-operation of the Holy

Ghost, gavest life to the world through Thy death; deliver me by this Thine all holy Body and Blood from all mine iniquities and every evil, and make me cleave to Thy commandments always, and never suffer me to be separated from Thee, who with the same God the Father and the Holy Ghost, livest and reignest God, world without end. Amen.

"May the receiving of Thy Body, O Lord Jesus Christ, which I, unworthy, presume to take, turn not unto my judgment and condemnation: but may it be, through Thy loving kindness, profitable unto me as a safeguard of mind and body, and as a receiving of the remedy, who livest and reignest with God the Father, in the unity of the Holy Ghost God, world without end. Amen."

229. The Domine Non Sum Dignus.—In the later middle ages the following sentences were said immediately before the Communion. The priest took the Host in his hand, saying:

"I will take the bread of heaven and I will call upon the name of the Lord."

Then, striking his breast, he repeats three times:

"O Lord, I am not worthy that Thou shouldst come under my roof; but only say the word, and my soul shall be healed."

This prayer is an adaptation of the words of the Centurion in St. Matthew, Chapter 8.

"And when He was entered into Capharnaum, there came unto Him a Centurion, beseeching Him, and saying, O Lord, my servant lieth in my house sick of the palsy, and is sore tormented. And Jesus saith unto him, I will come and heal him. And the Centurion answered and said, Lord, I am not worthy that Thou shouldst enter under my roof, but only say the word and my servant shall be healed."

From the Latin words for "O Lord, I am not worthy," the prayer is known as the "Domine Non Sum Dignus." While the priest is saying it, the minister rings the little bell as a warning to the communicants to approach the Communion table.

230. The Communion of the Priest.—After the "Domine Non Sum Dignus," the priest takes the Host, and, having repeated the ancient formula, "May the Body of our Lord Jesus guard my soul unto life everlasting," he consumes the sacred species. Then he collects any fragments or crumbs which may be on the corporal with the paten, and drops them into the chalice, saying the following verses from Psalm 115:

"What shall I render unto the Lord
For all the things He hath rendered unto me?
I will take the chalice of salvation,
And I will call upon the name of the Lord.
Praising will I call upon the Lord,
And I shall be saved from mine enemies."

He repeats over the chalice the words, "May the blood of our Lord Jesus Christ guard my soul unto life everlasting," and drinks the wine and the leaven (No. 185).

231. Communion in One Kind.—As we have seen in No. 157, the Christian received Communion under both kinds, under the form of bread and under the form of wine. As Christ lives now to die no more, His body is a living body, and in a living body the blood flows. Hence, if the bread is really and truly the body of the living Christ, it must contain His blood, and if the wine is really and truly the blood of the living Christ, it must contain His body. This truth was recognized by the Christians in the first ages of the Church, when they

gave Communion to children under the form of wine alone, and to the sick under the form of bread alone. St. Paul himself had that practice in view when he said: "Whosoever shall eat this bread or drink the chalice of the Lord unworthily shall be guilty of the body and blood of the Lord." If, therefore, it be recognized that Communion in one kind is sufficient, there are many reasons why the custom of receiving the bread only should grow up. In the first place, in administering the Chalice there is much danger of spilling the Precious Blood; in the second place, there are some with whose stomachs wine does not agree, and there are others who do not relish drinking out of a common cup. As early as the fourth century, the Manicheans took advantage of the freedom given to the faithful of communicating under one kind, to abstain systematically from the cup, because they considered wine the creation of the evil god (No. 173). In the fifth century Popes Leo and Gelasius made the use of the chalice obligatory on all, in order to detect those heretics. When, however, the cause disappeared, their legislation was abrogated, and by the thirteenth century the custom of Communion under one kind was making headway. In the beginning of the fourteenth century, John Huss, a Bohemian heretic, taught that the Church erred in permitting this custom. He held that Christ was not wholly present under the form of bread, and, therefore, that the people should receive the chalice also. As a protest against this error the Council of Constance (1414-1418) decreed that in the Latin Liturgies all the clergy and people, with the sole exception of the celebrant, should receive Communion only in one kind. The errors of the Protestant sects of the sixteenth century were much the same as the Hussite heresy, and the Council of Trent (1545-1563) retained the discipline of

Council of Constance to counteract those errors. Therefore, according to the present law of the Roman Liturgy, the Communion is administered in the form of bread to all except the priest who says Mass. In solemn Masses, however, celebrated by the Pope, the deacon and the subdeacon receive under both kinds.

232. Communion of the People.—The ceremonies in the administration of the Communion have varied considerably. As we saw in No. 157, the bread was given into the hands of the communicants, but by the beginning of the sixth century the custom of placing it in the mouth had begun, and before the close of that century had become universal. The Chalice was formerly presented by the deacon, and each one drank directly from it. In the early Middle Ages silver tubes were attached to the Chalices, in order to avoid the danger of spilling the Sacred Blood. At the Pope's Mass, referred to in the preceding number, the Pope still uses such a tube, but the deacon drinks directly from the chalice, as it is his duty to consume all the sacred species. The prayers used at the Communion of the people, with the exception of the formula, "May the body of our Lord Jesus Christ guard thy soul unto life everlasting," are all of comparatively recent date. The ministers say the Confiteor in the name of the people, and the priest says the two versicles following, "May the Almighty God have mercy on you," etc. At the Absolution he makes the Sign of the Cross over the people. Then he takes the ciborium from the altar, and, holding a particle of the Body aloft, he says:

"Behold the Lamb of God. Behold Him who taketh away the sins of the world.

"Lord, I am not worthy that Thou shouldst come

under my roof; but only say the word and my soul shall be healed." (Three times.)

After this he goes to the Communion table, lays the bread on the tongue of each communicant, saying, "May the Body of our Lord Jesus Christ guard thy soul unto life everlasting. Amen."

233. Silent Prayers at the Ablutions.—After the Communion, the deacon and subdeacon cleanse the sacred vessels. The first "ablution," as it is called, or "washing," consists of a little wine poured into the Chalice; this the priest drinks, and then he holds his thumbs and index fingers over the mouth of the cup while wine and water are poured over them. These fingers are washed because they have touched the Blessed Sacrament. At present the priest drinks all the ablutions, but formerly they were thrown into a special receptacle called the "sacrarium." At the first ablution the priest says:

"May we receive, O Lord, with a pure mind what we have taken with our lips, that of a temporal gift it may become unto us an eternal remedy."

At the second ablution he says:

"May Thy body, O Lord, which I have received, and Thy blood which I have drunken cleave to mine inmost parts, and grant that no stain of sin may remain in me whom Thy pure and holy sacraments have refreshed, who livest and reignest world without end. Amen."

At a Low Mass the priest attends to the cleansing of the Chalice. After the ablutions the corporal is folded, and the sacred vessels are restored to the place they occupied at the beginning of the Mass.

234. The Communion and Post Communion.—As in

the Offertory, the Psalm formerly sung at the Communion is reduced to a single verse. At a High Mass it is sung by the choir after the Agnus Dei and said by the priest after the ablutions. At a Low Mass the priest reads it as soon as he has arranged the Chalice. After the Communion he salutes the people, says "Let us pray," and reads the Post Communion, which has the form of a Collect, and varies with the Church year.

235. The Dismissal.—After the Post Communion on ordinary days the priest salutes the people, and the deacon turns to them and says, "Ite, Missa est," Go, it is the dismissal. The choir answers, "Thanks be to God." In the middle ages there was a custom on certain days that the people should remain to sing God's praises after Mass. On such days the dismissal was not given, but, instead, the deacon invited the people to remain with the words, "Let us bless the Lord." This invitation is still retained in the Roman Missal for days which are not festivals. When the prayers to be said after Mass are for the dead, that is to say at Masses of the dead, the closing is, "May they rest in peace."

236. The New Blessing.—Before leaving the altar the priest bowed down and said the following prayer, inaudibly:

> "May the homage of my service be pleasing to Thee, O Holy Trinity, and grant that the sacrifice which I unworthy have offered up in the sight of Thy Majesty, may be acceptable unto Thee, and through Thy mercy serviceable unto me, and unto all those for whom I have offered it, through Christ our Lord. Amen."

Then he saluted the altar, and proceeded to the sacristy. As the Bishop passed through the people he blessed them with his hand, saying, "May the Lord bless

you," after which he recited the beginning of the Gospel according to St. John.

During the middle ages the Bishop began to give this blessing before he left the altar and with much formality. When he was ready to go to the sacristy he said:

"V. Blessed be the Name of the Lord
"R. From henceforth now and forever.
"V. Our help is in the Name of the Lord.
"R. Who hath made heaven and earth."

Turning to the people, he blessed them with the threefold Sign of the Cross, saying:

"May the Lord Almighty bless you, the Father, the Son and the Holy Ghost. R. Amen."

In the course of time this blessing was also given by priests, but the Missal of Pius V restricts them to the simple words of the blessing; the preceding versicles are used only by Bishops. Moreover, the old discipline still holds when a Bishop is present at a sung Mass; he then gives the blessing instead of the priest. At requiem Masses the ancient custom is preserved, and no blessing is given in this place.

237. The Last Gospel.—Towards the end of the middle ages many priests, while going to the sacristy, recited the beginning of the Gospel of St. John as a thanksgiving after Mass. The Missal of Pius V made this custom obligatory, and ordered that it be read at the altar on the Gospel side. When a feast comes upon a Sunday or week day which has a proper Gospel, this Gospel is read instead of that of St. John. At a High Mass celebrated by a Bishop the Gospel of St. John is still said on the way from the altar, as was the custom in the beginning.

238. Later Additions.—By command of Pope Leo XIII, certain prayers are said after the Last Gospel by the priests and people. As they do not belong to the Liturgy proper, they may be said in the vernacular. In Ireland the priest says the psalm, "De Profundis," or "Out of the Depths," at the end of the Mass. The origin of the custom is obscure, but some think that, as the prayer is offered for the faithful departed, it is intended to take the place in some way of many prayers for the dead which were provided in the ancient churches by bequests and donations, and were all swept away when the Protestants stole those churches and their endowments.

ARDAGH CHALICE FOR ADMINISTERING WINE BY DEACON

LESSON XXXV.

CEREMONIES IN GENERAL.

239. Rites, Ceremonies and Rubrics.—The history of the Mass shows that it is a long and elaborate function. Taking the various prayers, actions, etc., in a general sense they may be called "rites" and "ceremonies." Rite comes from a Latin word meaning a religious usage. Ceremony is derived from the same language, and originally meant an action, and in particular a religious action. In No. 23 we saw that Rite was used in the sense of Liturgy, as the Roman Rite, the Greek Rite. It is also employed to designate a smaller collection of religious actions, as the Rite of Baptism. Ceremony has much the same meaning as Rite. Up to the time of the Reformation it was not used of Christian rites, but only of the Jewish worship. Since the sixteenth century, however, it has come to mean any external act used in the worship of God. In particular it signifies a bodily action as distinguished from words. In the beginning the directions of rules concerning ceremonies were not written in the Liturgical books. The celebrant was supposed to have learned the proper actions from custom or tradition. When the rules were inserted they were written in red ink, to distinguish them from the text. "Rubrica" is the Latin for "red earth," and the rules and directions for the conduct of the Liturgy are therefore called Rubrics.

240. The Posture of Prayer.—In the first centuries the Christians prayed standing and facing the East. They felt that they were the children of God, the co-heirs of Christ, and they stood in their Father's house,

with their eyes fixed on the Orient, whence the Day-spring from on high should visit them. Especially was this true at Easter, the day of Christ's triumph, and on Sunday, which was the weekly celebration of the Resurrection. The normal posture for public prayer, therefore, in the Church is standing. Hence the priest always stands at the altar during the Sacrifice, and the ministers stand with him. The people also stand while the priest prays aloud in the name of the Church.

241. The Posture of Penance.—While it is true that we have been redeemed, yet we have our own sins to fear. We are all sinners, and we must do penance for them. The posture of penance is kneeling on bended knees. Hence, during the seasons of penitence and fasting, the Christians prayed prostrate or kneeling, as our Lord prayed in the garden. In private prayer, where we offer our supplications to God, no longer in the name of the Church, but as individuals, each bewailing his own sins and presenting his own necessities, we naturally take the posture of penance, and so kneeling is the normal condition of private prayer.

242. The Posture of Adoration.—To bend the body is a common sign of worship or respect to those who are high in authority. It is a ceremony paid to earthly kings, and it is also paid to the King of Heaven. To bend the body is known as bowing. The bow may be an inclination of the head to denote simple respect, or it may be an inclination of the whole body to express religious worship, or it may be a complete prostration, as in the posture of Penance.

243. The Posture of Instruction.—In the beginning all stood at the Mass. When it was long drawn out this attitude was naturally wearisome. Two methods were

employed to give the people relief. In the East a staff or crutch is furnished each person as a support on which to lean. In the West chairs, benches or pews are provided for the congregation. In the Roman Liturgy sitting is permitted on three occasions: (1) While the choir is singing the Introit, Kyrie, Gloria, Gradual, Alleluia and Creed. (2) During the instruction contained in the Epistle and sermon. (3) While the altar is being prepared for the Sacrifice at the Offertory, and while the vessels are being cleansed and arranged after the Communion.

244. Action of Prayer.—While praying the hands and eyes are lifted up to heaven. In public prayer the hands are unjoined; in secret prayer they are joined on the breast.

245. Action of Adoration.—Since the middle ages the bending of the knee or genuflection (Latin, "Genu," a knee; "flectio," bending) is used as a sign of adoration towards the Blessed Sacrament. It is also used in certain cases as a mark of mere respect. It is a new ceremony, and was not used before the thirteenth century. It replaces both the prostration and the inclination of the body.

246. Action of Penance.—After our Lord had been crucified the sun was darkened, and St. Luke tells us in the 23d chapter of his Gospel:

> "Jesus cried with a loud voice, and said, Father, into Thy hands I commend my spirit. And saying this He gave up the ghost. Now the Centurion, seeing what was done, glorified God, saying: Indeed this is a just man. And all the multitudes of them that were come together to that sight and saw the things that were done, returned striking their breasts."

This ceremony is a mark of fear and sorrow, and is used in the Mass at the three Confessions of sin; first, at the Confiteor; second, at the Confession in the Canon, and third, at the Confession before the Communion "Domine Non Sum Dignus." We have already explained the origin and meaning of the hand washings employed in the Liturgy (No. 189). The priest washes his hands in the sacristy before putting on the vestments and says, "Give unto my hands, O Lord, the power that washes away every stain, that I may be able to serve Thee without pollution of mind and body." The Lavabo has been described in No. 220. A Bishop washes his hands before he reads the Communion, but a priest after he has laid aside the vestments at the close of Mass.

247. Covering and Uncovering of the Head.—In ancient times the Jews prayed, as they do to-day, with covered heads. St. Paul changed this law for the Christians:

> "I would have you know that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. Every man praying or prophesying with his head covered, disgraceth his head. But every woman praying or prophesying with her head unveiled disgraceth her head; for it is one and the same thing as if she were shaven. For if a woman be not veiled let her be shorn. But if it be a shame for a woman to be shorn or made bald, let her veil her head. The man indeed ought not to have his head veiled because he is the image and glory of God; but the woman is the glory of the man. For the man is not of the woman, but the woman of the man; for the man was not created for the woman, but the woman for the man. Therefore ought the woman to have a veil over her head because of the angels. But yet neither is the man without the woman nor the woman without the man in the Lord. For as the

woman is of the man, so also is the man by the woman; but all things of God. You yourselves judge: is it seemly that a woman pray unto God unveiled? Doth not even nature itself teach you that if a man have long hair it is a shame to him; but if a woman have long hair it is a glory to her, for her hair is given her for a covering?'' (First Epistle to the Corinthians, Chap. 11.)

For this reason the priest celebrates the Mass bareheaded. Coming to the altar and departing from it, his head is covered, and also while he sits during the choir's rendition of the Gloria and Credo, but at all other times his head must be uncovered.

248. The Sign of the Cross.—The Cross is the center of the New Testament and the glory of the Christian. It is not surprising, therefore, that its use is so extensive in the Liturgy. There are several ways of making the Sign of the Cross: (1) The most ancient way is to make a cross with the finger or thumb on the breast, on the mouth, on the forehead, or on any other object. (2) The large, or Latin, Cross is made on the person by putting the right hand to the forehead, then to the breast, then to the left and right shoulder, either in silence or saying a form of words. The same cross is made over persons and things by holding the right hand vertical, with the little finger towards the object to be blest, drawing the hand as before described.

249. The Imposition of Hands.—To lay the hands upon anything or to hold them stretched out over it was the common attitude when invoking a blessing. In this manner the Apostles gave the Holy Ghost, and consecrated Bishops. In the Liturgy the imposition of hands is used on the occasion of solemn blessing or absolution. One hand is held up at the absolution after the Con-

fiteor, and two hands are stretched out over the gifts at the Hanc Igitur. In speaking of the imposition or laying on hands we must not suppose that the hands should touch the thing blessed. It is only necessary that the hands be held up over it.

250. The Kiss.—In No. 149 we described the ceremony known as the "Pax." The kiss was at first the usual salutation with the lips, which up to the middle ages was as common as handshaking is now. When the kiss began to go out of use as an ordinary salutation in secular life, two substitutes for it were introduced into the Liturgy. A gold or silver plate like a paten provided with a handle and ornamented with representations of our Lord, the Blessed Virgin or the Saints was first kissed by the priest, and then in turn kissed by the ministers and the congregation. This was in use up to the last century, but it has disappeared now. The second substitute was the embrace. The embrace is confined to ministers, and is performed in the following manner: The priest places his hands over the arms of the deacon between the elbow and the shoulder; the deacon places his arms in the corresponding manner, but under the priest's arms. Then each bends slightly over the left shoulder of the other, saying, "Peace be with thee." Besides the kiss which is the sign of peace and charity, there is a kiss which is a mark of honor. To kiss the hand is a very old form of this salutation, and it is employed during the Mass when anything is given to the priest or taken from him. The priest kisses the altar before he salutes or blesses the people, because the altar represents Christ, the great High Priest, from whom all blessings flow, and because in the altar are enshrined the relics of the saints who represent the Church Tri-

umphant, with which the Church on earth is in communion. In No. 188 we saw that the book of the Gospel was treated with great respect. The priest manifests this respect by kissing the sacred text at the end of the Gospel.

HIGH MASS—ENTRANCE PROCESSION.

LESSON XXXVI.

THE MEANING OF THE MASS.

251. The Allegory of the Mass.—The spirit which moves men to find tongues in trees, books in the running brooks, and sermons in stones, has always marked the Catholic people. In the ceremonies and prayers of the Mass they see depths of mystery, of meaning, of instruction. Every word, every action, tells them of the dealings of God with man. Two great schemes, or explanations, have been constructed. According to the one, the Mass is a drama, showing forth the history of the world from the creation of man to the consummation of all things. According to the other, the Mass is also a drama, which repeats the Passion of our Lord. These schemes or explanations are called the Allegorical meanings of the Mass.

252. The History of the World.—The first scheme falls into three parts. The history of the world, from the Creation to the Passion, is symbolized in the rites of the Mass, as far as the Offertory. From the Offertory to the Communion, the Mass represents the Passion. From the Communion to the end, the history of our Lord and of His Church is set forth.

1. The entrance of the priest into the sanctuary is the figure of mankind entering into the world. The Confession tells us of the Fall, and, the Absolution, the promise of a Redeemer. The Psalm at the Introit, and the Kyrie call to our minds how kings and prophets longed to see the day of Christ, and how they foretold His coming. The Gloria reminds us of Bethlehem and the birth of the Messias; the Collects are the figure of

His prayers and labors in His private life, and the Epistle, Gospel and Creed represent His public life and teaching.

2. The Offertory pictures the commencement of Christ's prayer in the Garden. The priest takes the bread and wine into his hands, and we remember how Christ fell into the hands of His enemies. The washing of hands calls to mind how Pilate washed his hands before the people. The Preface and Sanctus represent the sayings of our Lord during His trial. The Canon is the figure of the carrying of the Cross to Calvary; the Elevation tells us of the Crucifixion. The breaking of the Host stands for the death of Christ, and the dropping of the Leaven into the Chalice shows how He descended into hell. The Agnus Dei represents the conversion of those who returned from Calvary beating their breasts, and the Communion and Ablutions show forth the Lord's burial.

3. The salutation after the Communion Psalm represents the Resurrection and the appearance of Christ to His disciples. The closing of the book shows how Christ's earthly career was closed by the Ascension. The blessing is the figure of the coming down of the Holy Ghost at Pentecost, and the Last Gospel is the preaching of the word of God to all mankind.

253. The History of the Passion.—The second scheme or explanation connects the whole Mass with the Passion. It differs from the first scheme in this, that there are more details, and that the Mass of the Catechumens is made to stand for the Agony in the Garden and the trial.

1. The entrance of the priest represents our Lord going from the Supper Room to the Garden of Geth-

semani. The Confiteor is the prayer and the agony. As the priest goes up the steps and kisses the altar, we think how Judas came and betrayed our Lord with a kiss. The Kyrie brings to mind the triple denial, and the subsequent salutation of the people is the look which our Lord gave His recreant Apostle. The change of the book shows how Christ was sent from Pilate to Herod, and the Gospel and Creed tell us how Christ stood before those various tribunals.

2. The unveiling of the Chalice is a symbol of the scourging. Christ was stripped of His garments and cruelly beaten. After the offering of the Chalice, it is covered with the pall; this is the crown of thorns. As, in the preceding scheme, the Lavabo represents Pilate washing his hands, and the Orate Fratres recalls the words, "Behold the man." The Preface and the Sanctus tell how Pilate confessed Christ's innocence, and the Hosannas of the Sanctus contrast with the cry of the people, "Crucify Him! Crucify Him!" The Sign of the Cross at the Te Igitur represents the carrying of the Cross; the Memento is the journey to Calvary; the spreading of the hands over the gifts at the Hanc Igitur is the nailing to the Cross. The Elevation is the lifting up of the Cross; the silent prayers which follow tell of the long and silent agony of our Saviour. The Confession reminds us of the conversion of the Good Thief. The Our Father stands for the seven last words. The Agnus Dei is, as before, the conversion of the multitudes, and the Communion represents how our Lord's body was taken down from the Cross and given to His mother.

3. The Communion Psalm stands for the Resurrection. The Post Communion figures our Lord teaching the Apostles for forty days, and the rest as in No. 252.

APPENDIX.

I have printed here a translation of the Order of the Mass as given in the new Missal published by authority of Benedict XV.

The text is printed in black and red, so that the pupil may see exactly what the priest has before him. The music of the chant has been omitted, as of course it would not fit the translation.

The teacher will do well to recur to this text constantly. Pupils who have been accustomed to the "Children's Mass Book" will be able to identify the different parts of the Mass at once. Others will find the synopsis which I reprint from the Fifth Grade useful as a guide to its structure.

In the text the sign ✠ means that the sign of the Cross is made at the point marked in the prayers.

The letter P stands for Priest, and the letter M for the Deacon and Subdeacon in a High Mass and for the Acolyte in a Low Mass.

The letter V stands for Versicle or little verse, and the letter R for Response or Answer.

The letter N means that the Name of the person is inserted.

The long Rubrics before the Prefaces are given simply for the sake of completeness. There is no need of explaining them except in a general way to the pupils.

It will be noticed that the Rubrics have been somewhat expanded, as compared with those in the old editions of the Missal.

The Order of the Mass.

I. THE MASS OF THE CATECHUMENS.

1. **THE INTROIT.**
   The Preparation, Psalm xlii, the Confiteor, the Prayer of Access.
   The Entrance Hymn.
2. **THE KYRIE OR LESSER LITANY.**
3. **THE GLORIA OR ANGELS' HYMN.**

Prayers.

4. **THE COLLECT.**
5. **THE LESSON.**
6. **THE GRADUAL.**
7. **THE GOSPEL.**
8. **THE SERMON.**
9. **THE NICENE CREED.**

Instruction.

II. THE MASS OF THE FAITHFUL.

I. **THE OFFERTORY.**
   1. The Hymn During the Collection.
   2. The Offering of the Bread.
   3. The Offering of the Wine.
   4. The Lavabo or Washing of the Hands.
   5. The Secret Prayer.

He took bread and

II. **THE CONSECRATION.**
   1. **The Preface and Sanctus.**
   2. **The Canon.**
      The Prayers for the Living.
      The Intercession of the Saints.
      The First Oblation.
      The Words of Institution.
      The Remembrances.
      The Second Oblation.
      The Prayers for the Dead.
      The Confession.
   3. **The Fraction.**
      The Pater Noster.
      The Libera.
      The Commixture.
      The Agnus Dei.
      The Pax.
   4. **The Communion.**
      The Prayers before Communion.
      The Communion of the Priest.
      The Communion of the People.
      The Communion Hymn.
      The Post Communion Prayer.
      The Dismissal, Blessing and Last Gospel.

gave thanks and blessed and brake it and gave to His disciples

HIGH MASS—THE PREPARATION.

THE ORDER OF THE MASS.

The priest vests himself, goes to the Altar, salutes it, makes the sign of the Cross on himself from his forehead to his breast, and says in a clear voice:

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then he joins his hands before his breast, and begins the Anthem:

I will go unto the altar of God.
The Ministers reply.
Unto God who gladdeneth my youth.

Then he says alternately with the ministers the following

Ps. 42, 1-5:

Judge me, O God, and plead my cause against an ungodly nation: from the unjust and deceitful man deliver me.

M. For Thou, O God, art my strength: why dost Thou cast me off, and why do I go sorrowful, while the enemy afflicteth me?

P. Send out Thy light and Thy truth: they have led me and brought me unto Thy holy hill and unto Thy tabernacles.

M. And I will go unto the altar of God: unto God who gladdeneth my youth.

P. Upon the harp will I praise Thee, O God, my God: Why art thou cast down, O my soul, and why dost thou disquiet me?

M. Hope thou in God, for still will I praise Him: the health of my countenance, and my God.

P. Glory be to the Father, and to the Son, and to the Holy Ghost.

M. As it was in the beginning, is now, and ever shall be: world without end. Amen.

The Priest repeats the Anthem:

I will go unto the altar of God.

R. Unto God who gladdeneth my youth.

He makes the sign of the Cross on himself, saying:

V. Our help is in the name of the Lord.

R Who hath made heaven and earth.

Then he joins his hands, and, bowing down profoundly, he makes the Confession.

¶ In Masses for the Dead and in the Seasonal Masses from Passion Sunday to Holy Saturday, exclusive, the Psalm Judge me,

O God, the Glory be to the Father, and the repetition of the Anthem are omitted, but after the sign of the Cross, the Anthem I will go unto, and Our help the Confession is made as follows:

I confess to Almighty God, to Blessed Mary, ever Virgin, to Blessed Michael the Archangel, to Blessed John the Baptist, to the Holy Apostles Peter and Paul, to all the saints, and to you brethren: that I have sinned exceedingly in thought, word, and deed: (He strikes his breast three times, saying:) through my fault, through my fault, through my most grievous fault. Therefore I beseech Blessed Mary, ever Virgin, Blessed Michael the Archangel, Blessed John the Baptist, the Holy Apostles Peter and Paul, all the saints, and you brethren, to pray to the Lord our God for me.

The Ministers reply:

May the Almighty God have mercy upon thee, forgive thee thy sins, and bring thee unto life everlasting.

The Priest says Amen and stands erect.

Then the Ministers repeat the Confession; and where the Priest said to you brethren, and you brethren, the ministers say to thee, father, and thee, father.

Then the Priest, with hands joined, gives the absolution, saying:

May the Almighty God have mercy upon you, forgive you your sins, and bring you unto life everlasting. R. Amen.

He makes the sign of the Cross on himself, saying:

May the Almighty and merciful Lord grant us pardon, absolution, and remission of our sins. R. Amen.

And, bowing down, he proceeds:

V. Thou shalt turn again, O God, and quicken us.
R. And Thy people shall rejoice in Thee.
V. Show us Thy mercy, O Lord.
R. And grant us Thy salvation.
V. O Lord, hear my prayer.
R. And let my cry come unto Thee.
V. The Lord be with you.
R. And with thy spirit.

He parts and then joins his hands, saying in a clear voice: Let us pray, and, going to the Altar, he says secretly:

Take our iniquities away from us, we beseech Thee, O Lord, that we may be able to enter the Holy of Holies with pure minds, through Christ our Lord. Amen.

Then he lays his hands joined together on the Altar, and, bowing down, says:

HIGH MASS—READING OF INTROIT AND KYRIE.

We pray Thee, O Lord, by the merits of Thy Saints (He kisses the Altar in the middle), whose relics are here, and of all the Saints, that Thou wouldst vouchsafe to forgive me all my sins. Amen.

℣ In a solemn Mass, before the celebrant reads the Introit, he blesses the incense, saying:

Be thou ✠ blessed of Him, in whose honor thou art burned. Amen.

He receives the thurible from the Deacon, and censes the Altar, saying nothing. Then the Deacon takes back the censer from the Celebrant, and censes him only. Afterwards, the Celebrant makes the sign of the Cross, and begins the Introit. After the Introit, he joins his hands and says alternately with the Ministers:

Lord have mercy. Lord have mercy.
Lord have mercy. Christ have mercy.
Christ have mercy. Christ have mercy.
Lord have mercy. Lord have mercy.
Lord have mercy.

Then, standing at the middle of the Altar, he extends and joins his hands, and, with head slightly bowed, says: Glory be to God on high. (if it is to be said), and continues it with joined hands. He bows his head when he says We worship Thee, We give Thee thanks, Jesus Christ, and Receive our prayer. At the end, he makes the sign of the Cross on himself from his forehead to his breast, when he says: With the Holy Ghost.

Glory be to God on high. And on earth peace to men of good will. We praise Thee. We bless Thee. We worship Thee. We glorify Thee. We give Thee thanks for Thy great glory. O Lord God, heavenly King, God the Father Almighty. O Lord the only begotten Son Jesus Christ. O Lord God, Lamb of God, Son of the Father. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest on the right hand of the Father, have mercy upon us. For Thou only art holy. For Thou only art the Lord. Thou only art most high, O Jesus Christ. With the Holy Ghost, in the glory of God the Father. Amen.

Then he kisses the Altar at the middle, and turns toward the people, and says:

℣. The Lord be with you. ℟. And with thy spirit.

Afterwards he says: Let us pray, and recites one or more Prayers as the order of the Office provides. According to the various seasons, or quality of the Mass, the Epistle follows, together with the Gradual, Tract, or Alleluia, with its Verse, or the Sequence.

HIGH MASS—DOMINUS VOBISCUM.

After this, if it is a solemn Mass, the Deacon lays the book of the Gospels on the Altar in the middle, and the Celebrant blesses the incense as before; then the Deacon kneels before the Altar, and says with joined hands:

Cleanse my heart and my lips, O Almighty God, who didst cleanse the lips of the Prophet Isaias with a burning coal: so vouchsafe to cleanse me, through Thy gracious mercy, that I may be able to proclaim Thy holy Gospel worthily. Through Christ our Lord. Amen.

Then he takes the book from the Altar, kneels again, and asks the Priest's blessing, saying: Pray, sir, a blessing.

The Priest answers:

The Lord be in thy heart and on thy lips that thou mayest proclaim His Gospel worthily and in a fitting manner. In the name of the Father, and of the Son, ✠ and of the Holy Ghost. Amen.

After the blessing, he kisses the Celebrant's hand: and with the other Ministers, bearing incense and lights, goes to the place for reading the Gospel, and stands with joined hands, and says:

V. The Lord be with you. R. And with thy spirit.

And while saying: The continuation of the holy Gospel according to N. or The beginning, he makes a Cross on the book with the thumb of his right hand at the beginning of the Gospel he is about to read, then he makes the same sign on his forehead, mouth and breast: and while the ministers reply Glory be to Thee, O Lord, he censes the book thrice, then with joined hands he chants the Gospel. At the end, the Subdeacon brings the book to the Priest, who kisses the Gospel, saying: By the words of the Gospel may our sins be blotted out.

Then the Priest is censed by the Deacon.

If, however, the Priest is saying Mass without Deacon or Subdeacon, the book is brought to the other corner of the Altar, and he bows down at the middle, and with joined hands says:

Cleanse my heart, as above, and Pray, O Lord, a blessing.

The Lord be in my heart and on my lips that I may proclaim His Gospel worthily and in a fitting manner. Amen.

Then he turns to the book, and with joined hands says:

V. The Lord be with you. R. And with thy spirit.

And saying: The beginning, or The continuation of the holy Gospel, he makes the sign of the cross on the book, and on his forehead, mouth and breast, and reads the Gospel, as above. At the end of the Gospel, the Minister says: Praise be to Thee, O Christ, and the Priest kisses the book, saying: By the words of the Gospel, as above.

HIGH MASS—SINGING OF GOSPEL.

¶ In Masses for the Dead, Cleanse my heart, is said, but the blessing is not asked, neither are lights used, nor does the Celebrant kiss the book.

Then, standing at the middle of the Altar, if the Creed is to be said, he extends, lifts up and joins his hands, saying: I believe in one God, and continues it with joined hands. When he says God, he bows his head to the Cross: likewise at the words Jesus Christ, and Together is adored. At the words And was incarnate, he kneels on one knee until he finishes the words And was made man. At the end he makes the sign of the Cross from forehead to breast, while saying And the life of the world to come.

I believe in one God. The Father Almighty, Maker of heaven and earth, and of all things visible and invisible. And in one Lord, Jesus Christ, the only begotten Son of God. And born of the Father before all ages. God of God, Light of Light, true God of true God. Begotten, not made, consubstantial with the Father, by whom all things were made. Who for us men, and for our salvation came down from heaven. (Here he genuflects.) And was incarnate by the Holy Ghost of the Virgin Mary: and was made man. He was crucified also for us, suffered under Pontius Pilate, and was buried. And on the third day He rose again according to the Scriptures. And ascended into heaven: sitteth at the right hand of the Father. And shall come again with glory to judge the living and the dead: of whose kingdom there shall be no end. And in the Holy Ghost, the Lord and life giver: who proceedeth from the Father and the Son. Who with the Father and the Son together is adored and glorified: who spake by the Prophets. And in one holy catholic and apostolic Church. I confess one baptism for the remission of sins. And I look for the resurrection of the dead. And the life of the world to come. Amen.

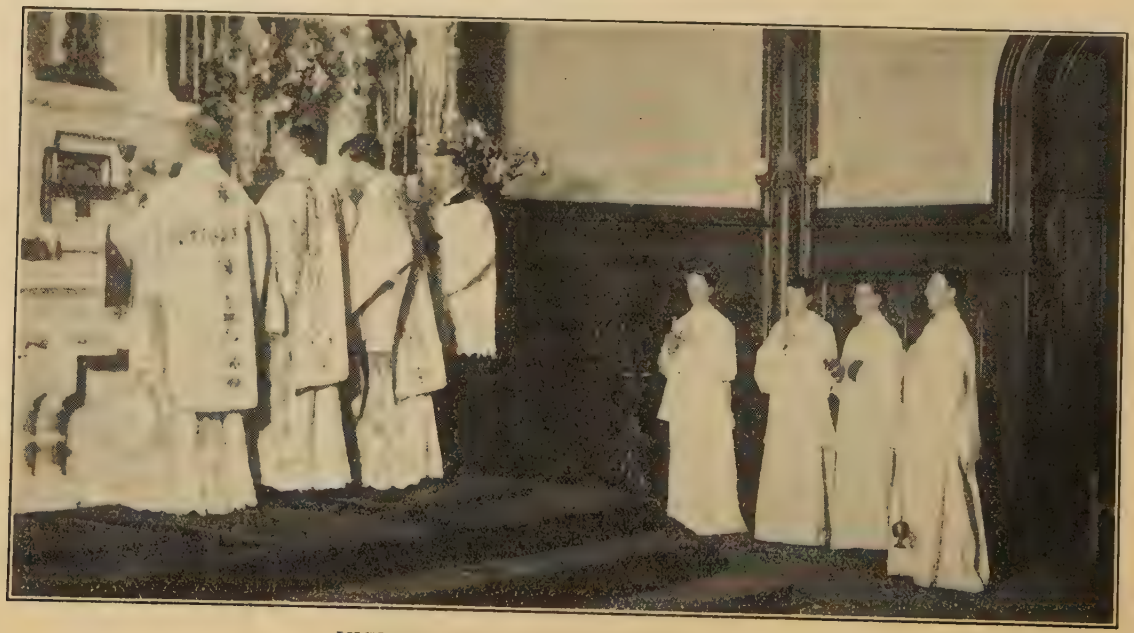
He kisses the Altar, and turns to the people, and says:

V. The Lord be with you. R. And with thy spirit.

Then he says: Let us pray, and recites the Offertory. Afterwards, at a solemn Mass, the Deacon gives the Celebrant the Paten with the Host on it; if it is a private Mass, the Celebrant takes the Paten and Host, and offers it, saying:

Receive, O Holy Father, Almighty, Eternal God, this spotless Host, which I Thine unworthy servant offer unto Thee my God, living and true, for mine innumerable sins, and offenses and negligences, and for all those who stand around: and also for all faithful Christians, living and dead: that for me and for them, it may be profitable unto salvation unto life everlasting. Amen.

Then he makes the sign of the Cross with the Paten, and lays the Host on the Corporal. The Deacon puts wine into the Chalice, and the subdeacon adds the water: or if it is a private Mass, the



HIGH MASS—OFFERING THE CHALICE.

Priest puts in both, and, while mixing the water with the wine in the Chalice he blesses it with the sign of the Cross, saying:

O God, who didst in a wondrous manner create the dignity of the human substance, and didst in a more wonderful manner restore it: grant us through this sacred sign of water and wine, to be sharers of His Godhead, who vouchsafed to become a partaker in our manhood, even Jesus Christ, Thy Son our Lord. Who liveth and reigneth with Thee in the unity of the Holy Ghost, God: world without end. Amen.

¶In the Masses for the Dead the above Prayer is said: but the water is not blessed.

Then he takes the Chalice, and offers it saying:

We offer unto Thee, O Lord, the chalice of salvation, beseeching Thy clemency: that it may ascend in the odor of sweetness in the sight of Thy Divine Majesty, for our salvation and that of the whole world. Amen.

Then he makes the sign of the Cross with the Chalice, places it on the Corporal, and covers it with the Pall: then with hands joined on the Altar, he bows himself a little, and says:

In the spirit of humility, and in a contrite heart may we be received by Thee, O Lord: and may our sacrifice be so made in Thy sight today, that it may be pleasing unto Thee, O Lord God.

Then he stands erect, extends his hands, lifts them on high, raises his eyes to heaven, and straightway lowering them, he says:

Come, O Sanctifier, Almighty, Everlasting God: He blesses the offerings, and continues: and bless ✠ this sacrifice, set forth in Thy holy name.

Then, if it is a solemn Mass, he blesses the incense, saying:

By the intercession of blessed Michael the Archangel, who standeth at the right hand of the altar of incense, and by the intercession of all His elect, may the Lord deign to bless ✠ this incense, and receive it as a sweet savor. Through Christ our Lord. Amen.

He takes the thurible from the Deacon, censes the offerings in the manner prescribed by the general Rubrics, and says:

May this incense blessed of Thee, O Lord, ascend unto Thee, and may Thy mercy descend upon us.

Then he censes the altar, saying:

Ps. 140. 2-4.

Let my prayer, O Lord, be directed as incense in Thy sight: the lifting up of my hands, an evening sacrifice. Set a watch,

HIGH MASS—INCENSING THE GIFTS.

O Lord, at my mouth, and a strong door of counsel upon my lips: that my heart may not incline to words of evil, to make excuses for sins.

As he returns the thurible to the Deacon, he says:

May the Lord enkindle in us the fire of His love, and the flame of eternal charity. Amen.

Then the Priest is censed by the Deacon; and the others are censed in due order. Meanwhile the Priest washes his hands, and says:

Ps. 25, 6-12.

I will wash my hands among the innocent: and I will encompass Thine altar, O Lord.

That I may hear the voice of praise: and tell of all Thy wondrous works.

O Lord, I have loved the beauty of Thy house: and the place where Thy glory dwelleth.

Destroy not my soul, O God, with the wicked: or my life with men of blood.

In whose hands are iniquities: their right hand is filled with bribes.

But I have walked in mine innocency: redeem me and be merciful unto me.

My foot hath stood in the right way: in the churches will I bless Thee, O Lord.

Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ In Masses for the Dead, and in Masses of the Season during Passiontide, the Glory be to the Father. is omitted.

Then he bows down slightly at the middle of the Altar, resting his joined hands thereon, and says:

Receive, O Holy Trinity, this offering which we offer unto Thee in memory of the Passion, Resurrection and Ascension of our Lord, Jesus Christ: and in honor of the Blessed Mary ever Virgin, and of blessed John the Baptist, of the Holy Apostles Peter and Paul, and of these, and of all Thy Saints: that it may be to their honor and to our salvation: and that they may vouchsafe to intercede for us in heaven, whose memory we celebrate on earth. Through the same Christ, our Lord. Amen.

Then he kisses the Altar, and, turning to the people, extends, and joins his hands, saying in a slightly raised voice:

Pray ye, brethren, that my sacrifice and yours may be acceptable to God the Father Almighty.

The Minister, or bystanders reply: or in need, the Priest himself:

May the Lord receive the sacrifice from thy (or my) hands, to the praise and glory of His name, to our profit, and to the profit of all His Holy Church.

In a low voice the Priest says: **Amen.**

Then at once with outstretched hands, without saying Let us pray, he adds the Secret Prayers. At their conclusion, he says in a clear voice: World without end, and proceeds with the Preface, as below.

He begins the Preface with both hands unjoined and resting on the Altar: he raises them slightly when he says Lift up your hearts. He joins them before his breast, and bows his head, when he says **Let us give thanks unto the Lord our God.**

Then he extends his hands, and holds them extended to the end of the Preface: whereupon he joins them again, and bows down, and says: Holy. When he says **Blessed is He that cometh,** he makes the sign of the Cross upon himself from his forehead to his breast.

HIGH MASS—SINGING THE PREFACE.

THE PREFACES WITHOUT THE CHANT.

For the Whole Year.

On the Birth of the Lord.

The following Preface is said in the Mass of the Nativity; likewise during the Octave of Christmas, even in those Masses that have a proper Preface, provided that the Octave is commemorated therein; in the Mass of the Sunday within the Octave of Christmas if it should be resumed after January 1, it is said on the Vigil of Epiphany, on the feast of the Most Holy Name of Jesus, on the Purification, on Corpus Christi, on the Sunday within the Octave of Corpus Christi if the Commemoration of the Octave is not omitted; on the Transfiguration. It is said also, according to the Rubrics, in all Masses wherein there is a Commemoration of any of the aforesaid Offices, or which may be celebrated within common Octaves of the same, if anywhere observed, or likewise from the 2d to the 4th day of January, inclusive, unless the Mass itself or a previous Commemoration require a different Preface.

World without end.

R. Amen.
V. The Lord be with you.
R. And with thy spirit.
V. Lift up your hearts.
R. We lift them up to the Lord.
V. Let us give thanks unto the Lord our God.
R. It is meet and just.

It is truly meet and just, right and salutary, that we should always, and everywhere, give thanks unto Thee: O Holy Lord, Father Almighty, Everlasting God. Because by the mystery of the Word made flesh, a new ray of Thy glory hath shone upon the eyes of our mind: so that, while we know our God in visible form, we may be drawn by Him to the love of things invisible. And therefore with the Angels and Archangels, with the Thrones and Dominations, and with the whole army of the heavenly host, do we sing the hymn of Thy glory, evermore, saying.

Holy, Holy, Holy Lord, God of Hosts. The heavens and the earth are filled with Thy glory. Hosanna in the heights. Blessed is He that cometh in the name of the Lord. Hosanna in the heights.

Within the Action.

In communion with, and celebrating the most holy day, on which the spotless virginity of the Blessed Mary brought forth a Saviour for this world: and also venerating the memory, chiefly, of the same glorious and ever Virgin Mary, the Mother of the same God and our Lord Jesus Christ: and also of Thy Blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus: Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Laurence, Chrysogonus, John and Paul, Cosmas and Damian, and of all Thy saints; by whose merits and prayers grant that we may in all things be defended by the help of Thy protection. He joins his hands. Through the same Christ our Lord. Amen.

In the first Mass of the Nativity of our Lord the Priest says: celebrating the most holy night, on which. then he always says: the most holy day on which. to the Octave of the Nativity, inclusive, and in all Masses which are not of the Dead.

On the Epiphany of the Lord.

The following Preface is said in the Masses of the Epiphany and of the Sunday within the Octave. It is also said, according to the Rubrics, in all Masses celebrated within the Octave, provided that the Octave is commemorated and that the Mass itself or a previous Commemoration do not demand another Preface.

World without end.
R. Amen.
V. The Lord be with you.
R. And with thy spirit.
V. Lift up your hearts.
R. We lift them up to the Lord.
V. Let us give thanks unto the Lord our God.
R. It is meet and just.

It is truly meet and just, right and salutary, that we should always, and everywhere give thanks unto Thee: O Holy Lord, Father Almighty, Everlasting God. Because, when Thine Only Begotten Son appeared in the substance of our mortality, He re-established us by the new light of His immortality. And therefore with the Angels and Archangels, with the Thrones and Dominations, and with the whole army of the heavenly host do we sing the hymn of Thy glory, evermore, saying.

Holy, Holy, Holy Lord God of Hosts. The heavens and the earth are filled with Thy glory. Hosanna in the heights. Blessed is He that cometh in the name of the Lord. Hosanna in the heights.

Within the Action.

In communion with, and celebrating the most holy day, on which Thine only begotten Son, coeternal with Thee in Thy glory, appeared in our true bodily flesh to be seen by our bodily eyes: and also venerating the memory chiefly of the glorious and ever Virgin Mary, the Mother of the same God our Lord Jesus Christ: and also of Thy Blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus: Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Laurence, Chrysogonus, John and Paul, Cosmas and Damian: and of all Thy saints; by whose merits and prayers grant that we may in all things be defended by the help of Thy protection. He joins his hands. Through the same Christ our Lord. Amen.

And it is so recited through the whole Octave.

In Lent

The following Preface is said in all Masses of Lent, from Ash Wednesday to the Saturday before Passion Sunday, inclusive. It is also said, according to the Rubrics, on all feasts and vigils in the abovenamed time and in Votive Masses, provided that the Mass itself or a previous Commemoration do not demand a different Preface.

World without end.
R. Amen.
V. The Lord be with you.
R. And with thy spirit.
V. Lift up your hearts.
R. We lift them up to the Lord.
V. Let us give thanks unto the Lord our God.
R. It is meet and just.

It is truly meet and just, right and salutary, that we should always, and everywhere give thanks unto Thee: O Holy Lord, Father Almighty, Everlasting God, who dost by means of our bodily fast restrain vice, lift up the mind, bestow strength and grant reward: through Christ our Lord. Through whom the Angels praise, the Dominations adore, the Powers fear Thy Majesty. The Heavens, and the Hosts of heaven, and the blessed Seraphim, glorify it in common exultation. With whom we pray

that Thou wouldst bid our voices also to be joined, in suppliant praise saying.

Holy, Holy, Holy Lord, God of Hosts. The heavens and the earth are filled with Thy glory. Hosanna in the heights. Blessed is He that cometh in the name of the Lord. Hosanna in the heights.

In the Masses of Passiontide and of the Holy Cross.

The following Preface is said in all Masses of the Season between Passion Sunday and Holy Thursday, inclusive, in all Masses of the Cross, the Passion, the Most Precious Blood, and the Sacred Heart. It is also said, according to the Rubrics, on all Feasts and Vigils and Votive Masses in Passiontide in which there is a Commemoration of any of the Offices aforementioned, to wit, of the Cross, etc., or which may be celebrated within their common Octaves anywhere observed, unless the Mass itself or a prior Commemoration demand a different Preface.

World without end.
R. Amen.
V. The Lord be with you.
R. And with thy spirit.
V. Lift up your hearts.
R. We lift them up to the Lord.
V. Let us give thanks unto the Lord our God.
R. It is meet and just.

It is truly meet and just, right and salutary, that we should always, and everywhere give thanks unto Thee: O Holy Lord, Father Almighty, Everlasting God. Who didst establish the salvation of the human race on the tree of the cross: so that whence death had arisen, thence life again should take its rise: and so that he who had conquered in the tree, should also in the tree be overcome: through Christ our Lord. Through whom the Angels praise, the Dominations adore, the Powers fear Thy Majesty, the Heavens and the Hosts of heaven and the blessed Seraphim glorify it in common exultation. With whom we pray that Thou wouldst bid our voices also to be joined, in suppliant praise saying.

Holy, Holy, Holy Lord, God of Hosts. The heavens and the earth are filled with Thy glory. Hosanna in the heights. Blessed is He that cometh in the name of the Lord. Hosanna in the heights.

At Easter.

The following Preface is said in all Masses of the Season from Holy Saturday to the Vigil of the Ascension, inclusive. It is also said, according to the Rubrics, in Festival or Votive Masses celebrated in said season unless the Mass itself or a prior Commemoration demands a different Preface.

In the Mass of Holy Saturday the Priest says: on this particular night, on Easter Sunday and the rest of the week: on this particular day, and thereafter: at this particular time.

World without end.
R. Amen.
V. The Lord be with you.
R. And with thy spirit.
V. Lift up your hearts.
R. We lift them up to the Lord.
V. Let us give thanks unto the Lord our God.
R. It is meet and just.

It is truly meet and just, right and salutary: to praise Thee, O Lord, in every season, but with greater pomp at this particular time, in which our Passover was sacrificed, even Christ. For He is the true Lamb that took away the sins of the world. Who by His death destroyed our death, and by rising again restored us life. And therefore with the Angels and Archangels, with the Thrones and Dominations and with the whole army of the heavenly host, do we sing the hymn of Thy glory, evermore saying.

Holy, Holy, Holy Lord, God of Hosts. The heavens and the earth are filled with Thy glory. Hosanna in the heights. Blessed is He that cometh in the name of the Lord. Hosanna in the heights.

Within the Action.

In communion with, and celebrating the most holy day of the Resurrection of our Lord Jesus Christ: and also venerating the memory chiefly of the glorious and ever Virgin Mary, the Mother of the same God and our Lord Jesus Christ: and also of Thy Blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus: Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Laurence, Chrysogonus, John and Paul, Cosmas and Damian: and of all Thy saints by whose merits and prayers grant that we may in all things be defended by the help of Thy protection. He joins his hands. Through the same Christ our Lord. Amen.

Holding his hands extended over the offerings, he says:

This, therefore, the oblation of our lowliness, and of Thy whole household, which we offer unto Thee for those also, whom Thou hast vouchsafed to regenerate of water and the Holy Ghost,

granting unto them remission of all sins, we beseech Thee, O Lord, that having been reconciled Thou wouldst accept: and wouldst order our days in Thy peace, and ordain that we be delivered from eternal damnation, and numbered with the flock of Thine elect. He joins his hands. Through Christ our Lord. Amen.

It is said thus from the Vigil of Easter to the Saturday before Low Sunday, inclusive: but in the Mass of Holy Saturday the Priest says: and celebrating the most holy night.

Which oblation, etc., as in the Canon.

On the Ascension of the Lord.

The following Preface is said in the Mass of the Ascension and of the Sunday within the Octave. It is said also, according to the Rubrics, in Festival or Votive Masses celebrated within the Octave or on the Friday next after the Octave, unless the Mass itself or a prior Commemoration demands a different Preface.

World without end.
R. Amen.
V. The Lord be with you.
R. And with thy spirit.
V. Lift up your hearts.
R. We lift them up to the Lord.
V. Let us give thanks unto the Lord our God.
R. It is meet and just.

It is truly meet and just, right and salutary, that we should always, and everywhere give thanks unto Thee, O Holy Lord, Father Almighty, Everlasting God: through Christ our Lord, Who after His resurrection appeared openly to all His disciples, and was in their sight taken up into Heaven, that He might grant us to be sharers of His Godhead. And therefore with the Angels and Archangels, with the Thrones and Dominations and with the whole army of the heavenly host do we sing the hymn of Thy glory, evermore saying.

Holy, Holy, Holy Lord, God of Hosts. The heavens and the earth are filled with Thy glory. Hosanna in the heights. Blessed is He that cometh in the name of the Lord. Hosanna in the heights.

Within the Action.

In communion with and celebrating the most holy day, on which our Lord, Thine only begotten Son, set at the right hand of Thy glory, the substance of our weak human nature, which He had united to Himself: and venerating the memory chiefly of

the glorious and ever Virgin Mary, the Mother of the same God and our Lord Jesus Christ: and also of Thy Blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Laurence, Chrysogonus, John and Paul, Cosmas and Damian: and of all Thy saints: by whose merits and prayers grant that we may in all things be defended by the help of Thy protection. He joins his hands. Through the same Christ our Lord. Amen.

And it is said thus throughout the Octave.

At Pentecost.

The following Preface is said in the Seasonal Masses from the Vigil of Pentecost to the following Saturday, inclusive, and in Votive Masses of the Holy Ghost, with the omission of the words: this day. It is said also, according to the Rubrics, in all Masses in which there is a commemoration of the same Holy Ghost or of the Octave of Pentecost.

World without end.
R. Amen.
V. The Lord be with you.
R. And with thy spirit.
V. Lift up your hearts.
R. We lift them up to the Lord.
V. Let us give thanks unto the Lord our God.
R. It is meet and just.

It is truly meet and just, right and salutary, that we should always, and everywhere give thanks unto Thee, O Holy Lord, Father Almighty, Everlasting God: through Christ our Lord. Who ascending above all the heavens, and sitting at Thy right hand, poured forth (this day) the promised Holy Ghost on the children of adoption. Wherefore with exceeding joy mankind rejoiceth throughout all the earth. But the heavenly host also and the angelic Powers sing together the hymn of Thy glory, evermore saying.

Holy, Holy, Holy Lord, God of Hosts. The heavens and the earth are filled with Thy glory. Hosanna in the heights. Blessed is He that cometh in the name of the Lord. Hosanna in the heights.

Within the Action.

In communion with and celebrating the most holy day of Pentecost, on which the Holy Ghost appeared to the Apostles in innumerable tongues: and also venerating the memory chiefly of the glorious and ever Virgin Mary, the Mother of God and our Lord

Jesus Christ: and also of Thy Blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Laurence, Chrysogonus, John and Paul, Cosmas and Damian: and of all Thy saints: by whose merits and prayers grant that we may in all things be defended by the help of Thy protection. He joins his hands. Through the same Christ our Lord. Amen.

He holds his hands extended over the offerings, and says:

This, therefore, the oblation of our lowliness and of Thy whole household, which we offer unto Thee for those also, whom Thou hast vouchsafed to regenerate of water and the Holy Ghost, granting unto them remission of all sins, we beseech Thee, O Lord, that having been reconciled Thou wouldst accept: and wouldst order our days in Thy peace, and ordain that we be delivered from eternal damnation, and numbered with the flock of Thine elect. He joins his hands. Through Christ our Lord. Amen.

It is said thus until the following Saturday inclusive.

Which oblation, etc., as in the Canon.

On the Feasts of the Most Holy Trinity and on Sundays Throughout the Year.

The following Preface is said in Masses of the Most Holy Trinity, on the greater Sundays of Advent, Septuagesima, Sexagesima, Quinquagesima, on the lesser Sundays, even when anticipated, after the Octaves of Epiphany and Pentecost. It is said also, according to the Rubrics, in Masses wherein is made a Commemoration of the Trinity or of the Sunday as above, likewise in Masses occurring within an Octave of the Trinity, if anywhere celebrated. It is not said on the second Sunday after Pentecost, if there is a Commemoration of the Octave of Corpus Christi, nor in the Mass of any Sunday resumed during the week.

World without end.
R. Amen.
V. The Lord be with you.
R. And with thy spirit.
V. Lift up your hearts.
R. We lift them up to the Lord.
V. Let us give thanks unto the Lord our God.
R. It is meet and just.

It is truly meet and just, right and salutary, that we should

always, and everywhere give thanks unto Thee: O Holy Lord, Father Almighty, Everlasting God. Who with Thine only begotten Son and Holy Ghost, art one God, art one Lord: not in the unity of one person, but in the Trinity of one substance. For what we believe of Thy glory because of Thy revelation, the same do we hold as to Thy Son, the same as to the Holy Ghost, without difference or distinction. In order that in the confession of the true and Everlasting Godhead, both distinction in persons, and unity in essence, and equality in majesty may be adored. Which Angels and Archangels do praise, Cherubim also and Seraphim; who cease not daily to cry out, with one voice, saying.

Holy, Holy, Holy Lord, God of Hosts. The heavens and the earth are filled with Thy glory. Hosanna in the heights. Blessed is He that cometh in the name of the Lord. Hosanna in the heights.

On the Feasts and Votive Masses of the Blessed Virgin Mary.

The following Preface is said in all Masses of St. Mary, except on Purification and Masses in which there is a Commemoration of the Octave of Christmas, in which cases the Christmas Preface is used. It is also said, according to the Rubrics, in all Masses outside of Advent and on Feasts of Our Lord, in which there is a Commemoration of the Blessed Virgin, and which may be said during common Octaves of her Feasts, unless the Mass itself or a prior Commemoration demands a different Preface.

The priest says according to the denomination of the Feast either Thee in the Annunciation, or Visitation, or Assumption, or Nativity, or Presentation.

In Masses of the Immaculate Conception he says: Thee in the Immaculate Conception.

In Masses of the Seven Dolors he says: Thee in the Transfixion.

On the Feast of Mount Carmel he says: Thee in the Commemoration.

On all other Feasts of the Blessed Virgin Mary he says: Thee in the Festivity.

In the Saturday Office of St. Mary and in Votive Masses wherein a special Mystery is not expressed he says: Thee in the Veneration.

World without end. R. Amen.
V. The Lord be with you.
R. And with thy spirit.
V. Lift up your hearts.

R. We lift them up to the Lord.
V. Let us give thanks unto the Lord our God.
R. It is meet and just.

It is truly meet and just, right and salutary, that we should always, and everywhere give thanks unto Thee: O Holy Lord, Father Almighty, Everlasting God. And that we should praise, bless, and extol Thee * * * of Blessed Mary ever Virgin. Who conceived Thine only begotten Son by the overshadowing power of the Holy Ghost: and, with the glory of her virginity still enduring, brought forth to the world the Everlasting Light, Jesus Christ, our Lord. Through whom the Angels praise, the Dominations adore, the Powers fear Thy Majesty. The Heavens and the Hosts of heaven and the blessed Seraphim glorify it in common exultation. With whom we pray that Thou wouldst bid our voices also to be joined, in suppliant praise saying.

Holy, Holy, Holy Lord, God of Hosts. The heavens and the earth are filled with Thy glory. Hosanna in the heights. Blessed is He that cometh in the name of the Lord. Hosanna in the heights.

On the Feasts and Votive Masses of St. Joseph, Spouse of the Blessed Virgin Mary.

The following Preface is said in all Masses of St. Joseph. It is also said, according to the Rubrics, in all Masses which are not of Our Lord, in which a Commemoration of St. Joseph occurs, or which are celebrated within any of his common Octaves, unless the Mass itself or a prior Commemoration demand a different Preface.

In Votive Masses the Priest says: Thee in the Veneration.

World without end. R. Amen.
V. The Lord be with you.
R. And with thy spirit.
V. Lift up your hearts.
R. We lift them up unto the Lord.
V. Let us give thanks unto the Lord our God.
R. It is meet and just.

It is truly meet and just, right and salutary: that we should always and everywhere give thanks unto Thee: O Holy Lord, Father Almighty, Everlasting God: and that with due praise we should magnify, bless and extol Thee in the Festivity (Veneration) of Blessed Joseph. Who being a just man was by Thee given as spouse to the Virgin Mother of God, and being a faithful and prudent servant was set over Thy family: that he

might guard with a father's care Thine Only Begotten Son, conceived by the overshadowing power of the Holy Ghost, even Jesus Christ Our Lord, Through whom the Angels praise, the Dominations adore, the Powers fear Thy Majesty. The Heavens and the Hosts of heaven and the blessed Seraphim glorify it in common exultation. With whom we pray that Thou wouldst bid our voices also to be joined, in suppliant praise saying:

Holy, Holy, Holy Lord, God of Hosts. The heavens and the earth are filled with Thy glory. Hosanna in the heights. Blessed is He that cometh in the name of the Lord. Hosanna in the heights.

On the Feasts of the Apostles.

The following Preface is said in all Masses of the Holy Apostles, or Evangelists, except within the Octave of Christmas, in which the Christmas Preface is said. It is also said, according to the Rubrics, in all Masses which are not of Our Lord in which there is a Commemoration of the Apostles or Evangelists, or which are celebrated in their common Octaves, unless the Mass itself or a prior Commemoration demands a different Preface.

World without end.
℟. Amen.
℣. The Lord be with you.
℟. And with thy spirit.
℣. Lift up your hearts.
℟. We lift them up to the Lord.
℣. Let us give thanks unto the Lord our God.
℟. It is meet and just.

It is truly meet and just, right and salutary: that we should suppliantly beseech Thee, O Lord, that Thou, Everlasting Shepherd, wouldst not forsake Thy flock: but that Thou wouldst through Thy blessed apostles keep it under Thy continual protection. In order that it may be governed by the same rulers whom Thou hast set over as pastors to do Thy work in Thy stead. And therefore with the Angels and Archangels, with the Thrones and Dominations and with the whole army of the heavenly host do we sing the hymn of Thy glory, evermore saying.

Holy, Holy, Holy Lord, God of Hosts. The heavens and the earth are filled with Thy glory. Hosanna in the heights. Blessed is He that cometh in the name of the Lord. Hosanna in the heights.

On Feasts and Ferias Throughout the Year.

The following Preface is said in all Masses which have not a proper Preface, unless, according to the Rubrics, there is to be read a proper Preface of any Commemorated Office or of an Octave or of the Season. It is also said at the Dedication of a church or on other feasts of the Lord anywhere celebrated, which have not a proper Preface, in which cases the Preface of the commemorated Office or of the Octave which is not of the Lord or the Lenten Preface is never employed. It is said likewise in the Ferial Masses of Advent, even though there may be made thereon a Commemmoration of the Blessed Virgin Mary.

World without end.
R. Amen.
V. The Lord with with you.
R. And with thy spirit.
V. Lift up your hearts.
R. We lift them up to the Lord.
V. Let us give thanks unto the Lord our God.
R. It is meet and just.

It is truly meet and just, right and salutary, that we should always, and everywhere give thanks unto Thee: O Holy Lord, Father Almighty, Everlasting God: through Christ our Lord. Through whom the Angels praise, the Dominations adore, the Powers fear Thy Majesty. The Heavens and the Hosts of heaven and the blessed Seraphim glorify it in common exultation. With whom we pray that thou wouldst bid our voices also to be joined, in suppliant praise saying.

Holy, Holy, Holy Lord, God of Hosts. The heavens and the earth are filled with Thy glory. Hosanna in the heights. Blessed is He that cometh in the name of the Lord. Hosanna in the heights.

At Masses for the Dead.

The following Preface is said in all Masses of the Dead:

World without end.
R. Amen.
V. The Lord with with you.
R. And with thy spirit.
V. Lift up your hearts.
R. We lift them up to the Lord.
V. Let us give thanks unto the Lord our God.
R. It is meet and just.

It is truly meet and just, right and salutary, that we should always, and everywhere give thanks unto Thee, O Holy Lord, Father Almighty, Everlasting God: Through Christ our Lord. In whom the hope of a blessed resurrection hath shone forth for us, that the promise of future immortality may console them whom the inexorable destiny of death doth plunge in sadness. For so it fares with Thy faithful, O Lord, that their life is changed, not ended, and after the dissolution of the house of this earthly sojourning there is prepared for them in the heavens a home everlasting. And therefore with the Angels and Archangels, with the Thrones and Dominations, and with the whole army of the heavenly host, do we sing the hymn of Thy glory, evermore saying.

Holy, Holy, Holy Lord, God of Hosts. The heavens and the earth are filled with Thy glory. Hosanna in the heights. Blessed is He that cometh in the name of the Lord. Hossanna in the heights.

THE CANON OF THE MASS.

HAVING finished the Preface, the Priest extends, lifts up, and joins his hands, and raising his eyes to heaven, and straightway lowering them, bows down profoundly before the Altar, and with his hands thereon, says:

Thee, therefore, O most merciful Father, through Jesus Christ, Thy Son, our Lord, we humbly pray and beseech, He kisses the Altar, and joins his hands before his breast, and says: to hold accepted and to bless. He makes the sign of the Cross three times over the Host and Chalice: these ✠ gifts, these ✠ offerings, these ✠ holy, undefiled sacrifices, He extends his hands and proceeds: which first of all we offer unto Thee for Thy Holy Catholic Church: which do Thou vouchsafe to keep in peace, to watch over, to knit together, and to govern throughout the whole world: together with Thy servant, our Pope (N.), and our Bishop (N.), and all the orthodox and all maintainers of the Catholic and Apostolic faith.

Commemoration of the living.

Remember, O Lord, Thy servants, men and women (N. and N.), He joins his hands, and prays for little space for those he wishes to pray for: then extending his hands he proceeds: and all who stand around, whose faith is known and devotion noted by Thee: for whom we offer unto Thee, or who offer unto Thee, this sacrifice of praise for themselves and all theirs, for the redemption of their souls, for the hope of their salvation and safety: and who render their vows unto Thee the Eternal God, living and true.

Within the Action.

In communion with and venerating the memory chiefly

of the glorious and ever Virgin Mary, the Mother of God and of our Lord Jesus Christ: and also of Thy Blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Laurence, Chrysogonus, John and Paul, Cosmas and Damian: and of all Thy saints: by whose merits and prayers grant that we may in all things be defended by the help of Thy protection. He joins his hands. Through the same Christ our Lord. Amen.

He spreads his hands over the offerings, and says:

This, therefore, the oblation of our lowliness and of Thy whole household, we beseech Thee, O Lord, that having been reconciled Thou wouldst accept: and wouldst order our days in Thy peace, and ordain that we be delivered from eternal damnation, and numbered with the flock of Thine elect. He joins his hands. Through Christ our Lord. Amen.

Which oblation, we beg Thee, O God, that Thou wouldst vouchsafe, He makes the sign of the Cross three times over the offerings, to render altogether ✠ blessed, ✠ accounted, ✠ reckoned, reasonable and acceptable, He makes the sign of the Cross once over the Host, and once over the Chalice, that it may become unto us the ✠ Body and ✠ Blood of Thy most beloved Son, our Lord Jesus Christ.

Who on the day before He suffered, He takes the Host, took bread into His holy and venerable hands, He lifts up his eyes to heaven, and, with His eyes raised up toward heaven unto Thee, God, His Father Almighty, giving thanks unto Thee, He makes the sign of the Cross over the Host, He ✠ blessed and brake and gave unto His disciples, saying: Take and eat ye all of this.

Holding the Host between the first fingers and thumbs of both hands, he says the words of consecration secretly, distinctly and attentively over the Host, and at the

same time over all the other Hosts, if more than one is to be consecrated.

FOR THIS IS MY BODY.

Having said the words of consecration he immediately genuflects and adores the consecrated Host: he rises, shows the Host to the people, replaces it on the corporal and adores it a second time: he keeps his thumbs and first fingers joined, and does not disjoin them unless he has to touch the Host, until the ablution of the fingers. Then he uncovers the Chalice and says:

In like manner after they had supped, He takes the Chalice in both hands, taking also this excellent cup into His holy and venerable hands, likewise giving thanks unto Thee, He holds the chalice with his left hand, and makes the sign of the Cross over it with his right, He ✠ blessed, and gave unto His disciples, saying, Take ye and drink ye all of this,

He says the words of consecration over the Chalice attentively, without pausing, and secretly, holding the Chalice slightly raised.

FOR THIS IS THE CUP OF MY BLOOD OF THE NEW AND EVERLASTING TESTAMENT: THE MYSTERY OF FAITH: WHICH SHALL BE SHED FOR YOU AND FOR MANY FOR THE REMISSION OF SINS.

Having spoken the words of consecration, he places the Chalice on the Corporal, saying secretly:

As often as ye do these things ye shall do them in memory of Me.

He genuflects, and adores: rises, shows it to the people, puts it down, covers it, and adores it a second time. Then with outspread hands he proceeds:

Wherefore, O Lord, we Thy servants, as well as Thy holy people, are mindful both of the blessed Passion, together with the Resurrection from the dead, and also the glorious Ascension into Heaven of the same Christ, Thy

HIGH MASS—ELEVATION OF THE HOST.

Son, our Lord: we offer unto Thine excellent majesty, from Thine own boons and bounty, He joins his hands, and makes the sign of the Cross three times on the Host and chalice together, a pure ✠ victim, a holy ✠ victim, an undefiled ✠ victim, He makes the sign of the Cross once over the Host, and once over the Chalice: the holy ✠ Bread of eternal life and the Cup ✠ of everlasting salvation.

He proceeds with outspread hands:

Upon which do Thou vouchsafe to look with favorable and gracious countenance: and to hold them accepted as Thou didst vouchsafe to hold accepted the offerings of Thy servant, Abel, the just, and the sacrifice of Abraham, our Patriarch: and that which Melchisedech, Thy High Priest, offered unto Thee, a holy sacrifice, a pure victim.

He bows down profoundly and joins his hands, and lays them on the Altar, and says:

We humbly beseech Thee, O Almighty God: command that these things be brought up by the hands of Thy holy angel unto Thine Altar on high, before the sight of Thy divine majesty: that as many of us, He kisses the Altar, as, by this partaking of the Altar, He joins his hands, and makes the sign of the Cross once over the Host, and once over the Chalice, shall have received the most sacred ✠ Body and ✠ Blood of Thy Son, may be filled with all heavenly benediction and grace. He joins his hands Through the same Christ, our Lord. Amen.

The Commemoration of the Dead.

Remember also, O Lord, Thy servants, men and women, (N. and N.) who have gone before us with the sign of faith and sleep in the sleep of peace.

He joins his hands and prays a little space for the dead he intends to pray for, then with extended hands he proceeds:

Unto them, O Lord, and unto all that rest in Christ, grant, we pray, a place of refreshment, light and peace. He joins his hands and bows his head. Through the same Christ our Lord. Amen.

He strikes his breast with his right hand, and, slightly raising his voice, says:

Unto us also, sinners. He extends his hands as before and continues silently: Thy servants, that hope in the multitude of Thy mercies, vouchsafe to grant some part and fellowship with Thy holy Apostles and Martyrs: with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and with all Thy saints: into whose company do Thou admit us, not weighing our merits, but freely pardoning our offenses, we beseech Thee. He joins his hands. Through Christ our Lord.

Through whom Thou, O Lord, dost ever create, He makes the sign of the Cross three times over the Host and Chalice together, saying: sanctify ✠, fill with ✠ life, bless ✠ and bestow all these goods upon us.

He uncovers the Chalice, genuflects, takes the Host between the first finger and thumb of his right hand, and, holding the Chalice with his left, he makes the sign of the Cross with the Host three times over the Chalice from lip to lip, saying: Through ✠ Him and with ✠ Him and in ✠ Him. He makes the sign of the Cross twice with the Host between the Chalice and himself. Thou hast, O God, the Father ✠ Almighty, in the unity of the Holy ✠ Ghost, Lifting up the Chalice and the Host slightly he says: all honor, and glory.

He replaces the Host, covers the chalice with the Pall, genuflects, rises, and says aloud:

World without end. R. Amen.

He joins his hands.

Let us pray: Admonished by saving precepts, and instructed by the divine command, we make bold to say:

He extends his hands.

Our Father, who art in heaven: Hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation.

R. But deliver us from evil.

The Priest answers in a low voice: Amen.

Then he takes the Paten between his index and middle fingers, and holding it upright on the Altar says silently:

Deliver us, we beseech Thee, O Lord, from all evils, past, present and to come: and by the intercession of the blessed and glorious ever Virgin Mary, Mother of God, and of Thy blessed Apostles, Peter and Paul, and of Andrew, and of all the Saints, He makes the sign of the Cross on himself from forehead to breast with the Paten, graciously ✠ give peace in our days; he kisses the Paten, that, aided by the help of Thy mercy, we may be always free from sin, and secure from all disturbance.

He puts the Paten under the Host, genuflects, rises, takes the Host, and holding it by both hands over the Chalice, breaks it in half, saying:

Through the same Jesus Christ our Lord, Thy Son.

He puts the half of the Host that is in his right hand on the Paten. From the half in his left he breaks a particle, saying:

Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God.

The portion in his left hand he puts on the Paten with the other half, and, holding the small particle in his right hand over the Chalice, he takes the Chalice in his left by the knob under the cup, and says aloud:

World without end. R. Amen.

He makes the sign of the Cross three times with the particle over the Chalice, saying:

HIGH MASS—COMMUNION OF PEOPLE.

May ✠ the peace of the Lord be ✠ always with ✠ you.

R. And with thy spirit.

He puts the particle into the Chalice, and says secretly:

May this commixture and blessing of the Body and Blood of our Lord Jesus Christ, be for us who receive it unto life everlasting. Amen.

He covers the Chalice, genuflects, rises, and, bowing down before the Sacrament, he strikes his breast three times and says aloud:

O Lamb of God, who takest away the sins of the world: have mercy upon us.

O Lamb of God, who takest away the sins of the world: have mercy upon us.

O Lamb of God, who takest away the sins of the world: grant us peace.

In Masses for the Dead he does not say have mercy upon us, but instead, grant them rest, and the third time, grant them rest everlasting.

Then, with his hands joined upon the Altar, he bows down and says the following Prayers silently.

O Lord Jesus Christ, who saidst unto Thine Apostles: Peace I leave you, My peace I give you: look not upon my sins, but upon the faith of Thy Church: and vouchsafe to keep it in peace and knit it together according to Thy will: who livest and reignest God world without end. Amen.

If the pax is to be given, he kisses the Altar, and gives it saying: Peace be with you. R. And with thy spirit.

In Masses for the Dead the pax is not given, neither is the preceding Prayer said.

O Lord Jesus Christ, Son of the living God, who, by the will of the Father, and the co-operation of the Holy

Ghost, gavest life to the world through Thy death: deliver me by this, Thine all holy Body and Blood. from all mine iniquities, and every evil: and make me cleave to Thy commandments always, and never suffer me to be separated from Thee: who with the same God the Father and the Holy Ghost livest and reignest God world without end. Amen.

May the receiving of Thy Body, O Lord Jesus Christ, which I, unworthy, presume to take, turn not unto my judgment and condemnation: but may it be, through Thy loving kindness, profitable unto me as a safeguard of mind and body, and as a receiving of the remedy: who livest and reignest with God the Father, in the unity of the Holy Ghost God, world without end. Amen.

He genuflects, rises, and says:

I will take the bread of heaven, and I will call upon the name of the Lord.

Then, bowing slightly, he takes both portions of the Host between the thumb and first finger of his left hand, and, putting the paten between the first and middle finger, he strikes his breast, and, lifting his voice slightly, says three times with devotion and humility:

O Lord, I am not worthy, and proceeds silently: that Thou shouldst come under my roof: but only say the word, and my soul shall be healed.

He makes the sign of the Cross on himself with the Host in his right hand over the Paten, and says:

May the Body of our Lord Jesus Christ guard my soul unto life everlasting. Amen.

And bowing down he reverently consumes both parts of the Host, lays the Paten on the Corporal, and standing erect joins his hands, and remains for a moment in contemplation of the Most Holy Sacrament. Then he uncovers the Chalice, genuflects, collects the fragments, if there are any, and wipes the Paten over the Chalice, saying in the meantime:

What shall I render unto the Lord for all the things He hath rendered unto me? I will take the Chalice of salvation, and I will call on the name of the Lord. Praising I will call upon the Lord, and I shall be saved from mine enemies.

He takes the Chalice in his right hand and makes the sign of the Cross with it on himself, saying:

The Blood of our Lord Jesus Christ guard my soul unto life everlasting.

And with his left hand holding the Paten under the Chalice, he drinks all the Blood with the particle. Afterwards, if there are any to receive Communion, he communicates them before he purifies himself. Then he says:

May we receive, O Lord, with a pure mind what we have taken with our lips: and of a temporal gift may it become unto us an eternal remedy.

Meanwhile he reaches the Chalice to the minister, who pours a little wine into it, with which he purifies himself: then he proceeds:

May Thy Body, O Lord, which I have received and Thy Blood which I have drunk cleave to mine inmost parts, and grant that no stain of sin may remain in me whom Thy pure and holy sacraments have refreshed: Who livest and reignest, world without end. Amen.

He washes his fingers, wipes them, takes the ablution, and wipes his mouth and the Chalice. He covers the Chalice, folds the Corporal, puts the Chalice on the Altar, as at first. Then he continues the Mass.

After the last prayer he says:

V. The Lord be with you.

R. And with thy spirit.

Then according to the quality of the Mass he says Go it is the dismissal or Let us praise the Lord. R. Thanks be to God.

In Masses for the Dead he says: May they rest in peace. R. Amen.

HIGH MASS—THE BLESSING.

During Easter time, that is from the Mass of Holy Saturday to Saturday in Easter Week, inclusive.

Go it is the dismissal, Alleluia, Alleluia.

After saying Go it is the dismissal, or Let us praise the Lord, the Priest bows down at the middle of the Altar, and, resting his joined hands upon it, says:

May the homage of my service be pleasing to Thee, O Holy Trinity: and grant that the sacrifice which I unworthy have offered up in the sight of Thy majesty, may be acceptable unto Thee, and through Thy mercy serviceable unto me, and unto all those for whom I have offered it. Through Christ our Lord. Amen.

Then he kisses the Altar, and lifts up his eyes, and, extending, lifting up, and joining his hands, he bows to the Cross, and says:

May God Almighty bless you.

And, turning to the people, he blesses them with one sign of the Cross even in solemn Masses and proceeds the Father and the Son ✠ and the Holy Ghost.

R. Amen.

In a Pontifical Mass the blessing is given with three signs of the Cross, as is prescribed in the Pontifical.

Then the priest, standing at the Gospel side, with his hands joined, says:

V. The Lord be with you.

R. And with thy spirit.

And making the sign of the Cross first on the Altar or book, and then on his forehead, mouth and breast, he says:

✠ The beginning of the holy Gospel according to John.

Or if a different Gospel is to be read: The continuation of the holy Gospel, etc.

R. Glory be to Thee, O Lord.

With joined hands he proceeds:

John i, 1-14.

In the beginning was the Word, and the Word was with God, and the Word was God; the same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. In Him was life; and the life was the light of men; and the light shineth in the darkness, and the darkness comprehended it not. There was a man sent from God whose name was John. The same came for a witness, to bear witness of the light, that all might believe through him. He was not the light, but was to bear witness of the light. That was the true light, which enlighteneth every man that cometh into this world. He was in the world, and the world was made by Him; and the world knew Him not. He came unto His own; and His own received Him not. But as many as received Him, to them gave He power to become the sons of God; even to them that believe in His name, who are born, not of blood, nor of the will of the flesh; nor of the will of man, but of God. He genuflects. And the Word was made flesh. He rises and proceeds: And dwelt among us; and we beheld His glory, the glory, as it were, of the Only-begotten of the Father, full of grace and truth.

R. Thanks be to God.

In Masses for the Dead the blessing is not given, but after May they rest in peace, he says: May the homage, then he kisses the Altar and reads the Gospel of S. John.

After the Gospel of S. John he leaves the Altar, saying as his thanksgiving, the Anthem of the three children, etc., as given at the beginning of the Missal.

Pronunciation of Proper Names and Unfamiliar Words.

KEY.

āle:	ădd:	fár:	fâll:	làst.
ēve:	mĕt:	térm:		
īce:	ĭll:			
ōld:	nŏt:	fór:		
mūte:	bŭt:	fûrl:	rûde:	

c represents k followed by a consonant
y sound as in cure.
ow as in now.
ch always soft as in church.
g always hard as in go, get.
′ after syllable marks the stress accent.
Unmarked vowels have the obscure sound.

Aaron	ā′ron	Antiphon	ăn-tĭf′o-nal
Abbot	ăb′ot	Antiphonal	ăn-tĭf′o-nal
Abel	ā′bel	Antiphonary	ăn-tĭf′o-na-rĭ
Abraham	ā′bra-ham	Apocalypse	ă-pŏk′a-lips
Abyssinia	ă-bĭ-sĭn′i-a	Apollo	ă-pŏl′ō
Abyssinian	ăb-i-sĭn′i-an	Apostate	ă-pŏs′tāt
Achaian	ă-kā′yan	Apparel	ă-pár′el
Acolyte	ăk′ō-līt	Aquila	ăk′wĭl-à
Adriatic	ā-dri-ăt′ik	Arian	ā′ri-an
Agatha	ăg′ă-tha	Arianism	ā′ri-an-izm
Agnus Dei	ăg′nus dā′ē	Arius	ā′ri-us
Aisle	īl	Assisi	ă-sē′sē
Ala	á′lá	Assyrian	a-sĭr′i-an
Alb	ălb	Athens	ăth′enz
Alexander	ăl′eg-zăn′der	Babel	bā′bel
Alexandria	ăl′eg-zăn′dri-a	Babylonian	băb-ĭ-lō′ni-an
Alexandrian	ăl′eg-zăn′dri-an	Bagdad	băg-dăd′
Allegory	ăl′e-gór-ĭ	Baldac	băl-dăk′
Allegorical	ăl-e-gór′-i-cal	Baldachino	băl-da-kē′nō
Alleluia	ăl-ĕl-ū′ya	Balkan	bâl′kan
Altus	ăl′tŭs	Baptistry	băp′tis-trĭ
Ambo	ăm′bō	Barret-cap	bár′et kăp′
Ambrosian	ăm-brō′zhian	Barsabas	bár′sa-bas
Amice	ăm′is	Bartholomew	bár-thŏl′o-mū
Amictus	ă-mĭk′tŭs	Basilica	bă-sĭl′i-ca
Anastasia	ăn-ăs-tā′shi-a	Basilike	vă-sĭ-lĭ-cē′
Anchorite	ăng′ko-rīt	Benedictus	bĕn-ă-dĭk′tŭs
Antependium	ăn-tĕ-pĕn′dĭ-um	Berengarius	ber-en-gā′ri-us
Antioch	ăn′tĭ-ŏk	Berretta	bĕ-rĕt′ta

Bohemian	bō-hē'mi-an
Bosphorus	bŏs-fō'rŭs
Brigid	brĭj'ĭt
Byron	bī'ron
Cain	kān
Calendarium	ká-len-dá'rē-um
Calyx	ká'lĭks
Cancelli	kăn-sĕl'ē
Canon	kăn'on
Canopy	kăn'o-pĭ
Capella	ká-pĕl'á
Capharnaum	kă-fár'na-um
Carlisle	kár-līl'
Carmelite	kár'mel-īt
Carthage	kár'thaj
Carthusian	kár-thû'zhan
Cassock	kăs'ok
Casula	ká'zŭ-lá
Catacomb	kăt'a-kōm
Catechumen	kăt-ĕ-kū'men
Cathedra	kă'thĕd-rá
Cathedral	kă-thē'dral
Cecilia	sĕ-sĭl'i-a
Cella	sĕl'á
Celtic	sĕl'tĭk
Cenchre	sĕn'krē
Censer	sĕn'sér
Centurion	sĕn-tū'ri-on
Chalcedon	kăl-sē'don
Chapel	chăp'el
Chasuble	chăs'û-bl
Cherubim	chér'û-bĭm
Christe eleison	krē'stā ĕ-lā'ē-son
Chryses	krī'sēz
Chrysogonus	krī-sŏg'on-us
Ciborium	sĭ-bō'ri-um
Cincture	sink'tūr
Cistercian	sĭs-tér'shian
Clement	klĕm'ĕnt
Clerici	klā'rĭ-sē
Cletus	klē'tus
Coadjutor	kō-a-jū'tór
Collect	kŏl'ekt
Columba cellae	kŏl-ûm'bá sĕl'ā
Columkille	kŭlm'kĭl'
Commune Sanctorum	kŏm-û'nā sank-to'rum
Confiteor	cŏn-fĭt'ā-or
Constance	kŏn'stans
Constantine	kŏn'stan-tīn
Constantinople	kon-stan-ti-nō'pl
Coptic	kŏp'tĭk
Corinthian	kór-in'thi-an
Cornelius	kór-nē'li-us
Corporal	kór'po-ral
Corpus Christi	kŏr'pus krē'stē
Cosmos	kŏs'mos
Credence	krē'dens
Crozier	krō'zher
Cruciata	krû-sē-á'tá
Cruciform	krû'si-form
Cruet	krû'et
Crusade	krû-sād'
Crusader	krû-sād'er
Crusoe	krû'sō
Cucullus	kû-kûl'us
Curate	kū'rat
Cycle	sī'kl
Cyprian	sĭp'ri-an
Dalmatia	dăl-mā'shi-ā
Dalmatic	dăl-măt'ik
Damascus	dăm-ăs'-kus
Damian	dā'mi-an
David	dā'vid
Deacon	dēkn
Diaconicum	dī-a-kŏn'i-kŭm
Diana	dī-ăn'a
Dies Irae	dī'ēz ī'rē
Diocese	dī'o-sēs
Diocesan	dī-ŏ'se-san
Diocletian	dī-ŏ-klē'shian
Diptych	dĭp'tĭk
Disciplina Arcani	dĭs-ĭ-plē'na ár-ká'nē
Domine non sum dignus	dŏm'ĭ-nā nŏn' sûm dĭg'nus
Dominical	dŏ-mĭn'i-kăl
Dominican	dŏ-mĭn'i-kăn
Dominicum	dŏm-ĭn'ĭ-kum
Domus Orationis	dŏ'mus ō-rá-tsē-ō'nis
Donough	dŭn'ō
Donnough Patrick	dŭn'ō păt'rĭk
Doway	dow'ā
Doxology	dŏk-sŏl'o-jĭ
Dulia	dû-lī'a
Duomo	dwō'mō
Eastra	ā'strà
Egypt	ē'jĭpt

Egyptian	ē-jĭp′shan
Ekklesia	ĕk-klē-sē′a
Elizabeth	e-lĭz′a-bĕth
Embolism	ĕm′bol-izm
Ephesus	ĕf′e-sus
Ephesian	e-fē′zhian
Epiphany	e-pĭf′a-nĭ
Equinox	ē′kwĭ-nŏks
Ethiopic	ē-thĭ-ŏp′ĭk
Eucharist	ū′ka-rĭst
Euphrates	ū-frā′tēz
Evangeliary	ē-văn-jĕl′i-a-ri
Evangelist	ē-văn′jĕl-ist
Exodus	ĕks′ŏ-dus
Exorcist	ĕk′sōr-sist
Felicitas	fĕ-lĭs′i-tăs
Feria	fē′rĭ-a
Franciscan	frăn-sĭs′kăn
Frigu	frē′gu
Frontal	frŏn′tal
Germanic	jér-măn′-ik
Gloria	glŏ′rĭ-ă ĭn
in excelsis	ĕk-sĕl′sis
Gloria Patri	glō′rĭ-ă pā′trē
Gradual	grā′ju-el
Gregorian	gre-gō′ri-an
Haceldama	ha-sĕl′da-mà
Halel	hăl′ĕl
Halel-u-ya	hăl′ĕl-û-yá′
Hanc Igitur	hăŋk ĭ′jĭ-tur
Heresy	her′e-sĭ
Hierarchy	hī-er-ár′-kĭ
Heiroglyphic	hĭ′ero-glif′ĭk
Holocaust	hŏl′o-kâst
Hosanna	hō-zăn′nà
Humeral	hū′me-ral
Huss	hŭs
Hussite	hŭs′ĭt
Hyperdulia	hī-per-dû-lī′a
Iconostasis	ī-kō-nŏs′ta-sis
Iliad	ĭl′i-ad
In exitu	ĭn-ĕks′i-tû
Israel	ĭs′rá-el
Introit	ĭn-trō′it
Isaias	ī-zā′yas
Israel	ĭz′rá-el
Israelites	ĭz′rá-el-ītes
Ite, Messa est	ē′tā mē′sá est
Jerome	jĕ-rōm′
Jerusalem	je-rû′sa-lem
Jesuit	jĕzh′u-ĭt
Josue	jŏs′u-e
Judas	jû′das
Julius Caesar	jûl′yus sē′zár
Julian	jû′lyan
Kil	kĭl
Kilbride	kĭl-brīd′
Kildare	kĭl-dār′
Kilkenny	kĭl-kĕn′ĭ
Kilmore	kĭl-mōr′
Kirk	kérk
Kleros	klē′ros
Kyriake	cē-rē-ă-cē′
Kyrie eleison	kē′rē-ā ĕ-lā′-ē-son
Laetare	lā-tá′rā
Laetare Jerusalem	lā-tá′rā yĕ-rû′sá-lem
Lateran	lăt′e-ran
Latria	lā-trī′a
Lavabo	lá-vá′bō
Leaven	lĕv-n
Lectionary	lĕk′shun-ā-ri
Lector	lĕk′tor
Leo	lē′ō
Levi	lē′vī
Libera	lĭb′er-á
Linus	lī′nus
Litany	lĭt′an-ĭ
Liturgy	lĭt′er-jĭ
Lunette	lû-nĕt′
Malachias	măl′a-kī′as
Manicheans	măn-ĭ-kē′ans
Manicheism	măn′ĭ-kē-izm
Manipulus	măn-ĭp′û-lus
Maniple	măn′i-pl
Matthias	mă-thī′as
Melchisedech	mĕl-kiz′e-dĕk
Memento	mē-men′tō
Mendicant	mĕn′dĭ-cant
Metropolis	mē-trŏp′o-lis
Michaelmas	mĭk′el-mas
Milan	mĭ-lăn′
Miletus	mī-lē′tus
Minster	mĭn′ster
Missa	mē′sá
Missa Cantata	mē′sá kăn-tá′tá
Mohammedan	mō-hăm′e-dăn
Monasticism	mō-năs′ti-sizm
Monstrance	mŏn′strans
Mordere	mór-dā′rā

Morse	mȯ́rs
Moses	mō′zez
Moslem	mŏs′lem
Mozarabic	mōz-ár′a-bĭk
Nave	nāv
Navis	nā′vis
Nestorius	nĕs-to′ri-us
Nicanor	nī-cā′nor
Nice	nīs
Nicene	nī-sēn′
Nicolas	nĭk′o-las
Octave	ŏk′tăv
Offertory	ŏf′ér-to-rĭ
Orate Fratres	ō-rā′tē frā′trēz
Oratio	ó-rá′tsē-ō
Oratory	ór′a-to-rĭ
Orient	ō′ri-ent
Orphreys	ór′frĭz
Osee	ō′zē
Ostensorium	ŏs-ten-sō′ri-um
Pall	pâl
Pallium	păl′i-um
Parmenas	pár-mē′nas
Pascha	păs′ká
Passover	păss′ō-ver
Pastoral	păs′to-ral
Paten	păt′en
Pater noster	pá′ter nŏs′ter
Patriarch	pā′tri-árk
Patriarchal	pā′tri-ár-kal
Patriarchate	pā′tri-ár-kāt
Pax	păks
Pectoral	pĕk′to-ral
Pelagian	pe-lā′ji-an
Pellis	pā′lis
Perpetua	pĕr-pĕ′chû a
Persia	pĕr′zhă
Pesach	pĕs′ak
Pharao	fā′rō
Phebe	fē′bē
Philip	fĭl′ip
Phoebus	fē′bus
Pisidia	pĭ-sĭd′i-a
Pius	pī′us
Portico	pōr′ti-kō
Preface	prĕf′as
Presanctified	prē-sănk′tĭ-fīd
Prisca	prĭs′ká
Privatus	prē-vá′tus
Prochorus	pró-kór′us
Propitiatory	prȯ́-pĭsh′i-ā-to-rĭ
Proprium de Sanctis	prō′prĭ-um dā sănk′tis
Proprium de Tempore	prō′prĭ-um dā tēm′pór-ā
Proselyte	prŏs′e-līt
Psalm	sám
Psaltery	sâl′te-rĭ
Purificator	pū′rĭ-fĭ-kā′tór
Pyx	pĭks
Quadragesima	quá-dră-jĕs′i-ma
Quasimodo	qu′a-zĭm′o-dó
Quasimodo geniti infantes	qu′a-zĭm′o-dó jĕn′ĭ-tē ĭn-făn′tāz
Quatuor Tempora	kwá′tû-or tem′pŏr-á
Quinquagesima	quĭn-quá-jes′i-má
Quintilis	quĭn′ti-lis
Raca	rā′ca
Regula	rĕg′û-lá
Requiem	rē′kwĭ-em
Requiem Aeternam	rē′kwĭ-em ā-tér′nam
Reredos	rēr′dŏs
Retable	rē-tā′bl
Rochet	rŏ′chĕt
Rubric	rû′brĭk
Rubrica	rû′brĭ-ká
Sacramentary	săk-ră-mĕn′ta-rĭ
Saetern	sāt′érn
Sanctus	sank′tus
Sandal	săn′dal
Scapulae	skăp′û-lá
Scapular	skăp′ū-lar
Semidouble	sĕm-i-dŭb′l
Semitic	sē-mĭt′ĭk
Sequence	sē′kwens
Seraphim	ser′a-fĭm
Sergius	sér′ji-us
Septuagesima	sĕp′tû-ă-jĕs′ĭ-má
Setim	sĕt′im
Sexagesima	sĕks′ă-jĕs′ĭ-má
Sextilis	sĕks′ti-lis
Simon Bar Jona	sī′mon bár′ jō′na
Sinai	sī′nā
Slavonic	sla-vŏn′ĭk
Solomon	sŏl′o-mon
Sophia	sō-fē′a

Sosthenes	sŏs'then-ēz
Soutane	sû-tăn'
Stabat Mater	stá'bat máter
Stephen	stē'van
Subdeacon	sŭb'dēkn
Subtus	sûp'tus
Super	sû-per
Surplice	sér'plĭs
Sursum Corda	sûr'sum kór'dá
Synagogue	sĭn'a-gŏg
Syriac	sĭr'i-ak
Telesphorus	tĕl-ĕs'fór-us
Teutonic	tū-tŏn'ĭk
Thaddeus	thad-dē'ŭs
Theatine	thē'a-tin
Thomas à Becket	tŏm'as ă bĕk'et
Thor	thór
Thurible	thû'ribl
Tiara	tī-ā'ra
Timon	tī'mon
Titular	tĭt'ū-lar
Tiw	tē'ū
Toga	tō'ga
Toledo	tō-lē'dō
Transeptum	trans-sĕp'tum
Tunic	tū'nĭk
Urban	ér'băn
Valentine	văl'en-tīn
Vernacular	vér-năk'ū-lar
Vigil	vĭj'il
Vincentian	vĭn-sĕn'shian
Vulgate	vŭl'gāt
Vulgus	vûl'gus
Woden	wō'den
Xystus	zĭs'tus
Zion	zī'on

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